



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif-Lam-Meem*.¹

2. *Tha'leka² (he-that-afar-it/ that)^x (is) The Book^x no suspicion³ ^in it^x, [it^x] (is) an aright-guidance^{x4} for the muttaqeena^{x5} (reverential guarders against Allah's displeasure)^x.*

الْم
ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

3. Who^f believe they^z by the invisible, and *youqeymona⁶ (they^z up/sustain the prescribed obligations of) the Prayer^w and of what We provided them expend they^z.*

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

4. And who^f believe they^z by what (*had been*) descended to you^g and what (*had been*) descended of before you^g and by the Hereafter^w they (*are*) *youqenoona⁷ (they^z believe with certitude).*

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

5. Those (*are*) on an aright-guidance from their Lord; and those, they (*are*) the thrivers.

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

¹ See the *Lexicon* attached to this Translation for a commentary on this!

² The word “ذَٰلِكَ” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun! Of our concern here is the first i.e. as a demonstrative pronoun! As such it's made up of three distinct components: (1) the particle “ذَا” = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the “لَا، لام البعد” = for the “afar idea;” and (3) the “كَ، ضمير المخاطب” for the addressee's pronoun. There is no English equivalent *per se* for “ذَٰلِكَ” I believe it is best rendered as “he-that-afar-it!” So, “he-that” for “ذَا” “afar,” for “لَا” “ل” for “كَ” which is: “the fact” or “the reality!” In this particular case, we want to point out the reason for the “he-that-afar-it,” referring to the book, because, and Allah knows best, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is loftiest and most high! Hence no untruth could touch it in any way, form, or shape! There is more about “ذَٰلِكَ” in the *Lexicon* attached to this Translation! Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts! See **اكتب النحو و الصرف**

³ The word: “ذَٰلِكَ”=Suspicion and the word “شَكْ”=Doubt, both share some common grounds but the words are not synonymous. Unfortunately all the numerous translators I came to know of, save this translator, use “شَكْ” when they should have used “ذَٰلِكَ” in this particular aspect! I can not fathom that, except perhaps some being not of an Arabic tongue extraction or erudition may be the root of, if not all, the problem! Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship! Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected! In other words such an inaversionable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever! Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected! But since the facts do not support such a claim it would be void and null! So, “ذَٰلِكَ” and “شَكْ” although share some aspects each is distinct from the other! And The Qur'an from its inception till the end of Time and beyond there is “no suspicion in it,” as no one would ever be able to prove any thing against it! It is the word of Allah, how could it be other than being with “no suspicion in it”!

⁴ The word “هُدًى” or “هُدَايَة” in Arabic is clear to be “aright-guidance,” not just mere “guidance” as in English, i.e. in the literal sense of “guidance” means: “usbering,” “showing,” “leading,” “piloting,” “steering” etc!

⁵ See the *Lexicon* attached to this Translation for this special word and its significance!

⁶ The word “أَقَامَ” in “يُقِيمُونَ” has several meanings, but relevant to the Prayer are two distinct but supportive of each other! But first what is the meaning of: “أَقَامَ” linguistically means:

“أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.” So, “يُقِيمُونَ” means they: (1) Maintain, in the sense of continuedness and keep-up of all the prescribed obligations, as in this Ayah (S2: 3). Also “أَقَامَ” has another “sha'rey'ah” prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the Ayah: “And when you^g were in them, then you^g upped for them (the second call for) the Prayer,” (S4: 102)! Note: Prayer and how (it^w) to be done was established and reveled by Allah! Hence people do not establish Prayer they only follow, perform, and maintain it^w!

⁷ That is they are absolutely certain!

6. Verily who^r disbelieved they^z equal on them whether you^g warned them or not warned them [you^s], not believe they.^z **إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾**
7. Sealed⁸ Allah on their hearts, and on their hearing, and on their *abssa're* (*insights/ discernments*) (*is*) an overlay^w and for them (*is*) a great torment. **خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾**
8. And of the mankind who^p says [*he*]: we believed by Allah and by The Day [The] Last while not they (*are*) surely believers. **وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالْيَوْمِ الْأَخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾**
9. Mutually beguile⁹ they^z Allah and whom^r they^z believed; and not beguile they^z except their selves^w while not perceive they^z. **يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾**
10. In their hearts (*is*) an illness;¹⁰ so augmented them Allah an illness; and for them (*is*) a painful torment by what were they^z lying. **فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾**
11. And if (*had been*) said for them: let-not corrupt you^z in the land^w/Earth^w said they^z: verily only we (*are*) reformers. **وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾**
12. Indeed; verily they, they (*are*) the corrupters, [and,] but not perceive they^z. **أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾**
13. And if (*had been*) said for them: let-believe you^z as believed the mankind, said they^z: do we believe like believed the mooncalves; indeed; verily they, they (*are*) the mooncalves; [and,] but not know they^z. **وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾**
14. And if met/encountered they^z whom^r believed they^z said they^z: we believed; and if they^z secluded (*cloistered they^z*) to¹¹ their Satans, said they^z: verily we (*are*) with you^b verily only we (*are*) *mustab'zeoona* (*we are affirmable-jesters/ affirmably-jesting*). **وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿١٤﴾**
15. Allah *yastab'zeo* (*affirmably-jests* [*He*]) by them and protracts them in their excessiveness addle they^z. **اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾**
16. Those (*are*) who^r they^z purchased¹² the misguidance-she^v by the aright-guidance^x; so neither profited-she^v their trade^w **أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ**

⁸ That is closed *hermetically* and *determined irrevocably* or *consummated/ concluded*

⁹ The word “يُخَادِعُ”= beguile. *Linguistically* it has *several* meanings, among them (1) engaging in mutual deception/ cheating, in order to gain personal benefits; and (2) withholding boon-giving. See *الهادي و الهادي و اللسان* for the meanings! Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome human traits. So when He “beguiles them,” means He *withholds* his boon-giving to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also “يُخَادِعُ” like “يُعَاقِبُ” as “يُعَاقِبُ اللص” does not necessarily means mutuality. So “يُخَادِعُونَ اللَّهَ” does not necessitate mutual action.

¹⁰ The word “illness,” a disease of body or mind! That is in his “heart” a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

¹¹ See the *Lexicon* attached to this Translation for discussion of the *significant* differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates *subordination* to the devils, i.e. their devils teach them; “with” indicates *equality/ collegiality* with the devil; “by” indicates *superiority* as emperor *versus* king.

¹² The Arabic words: (a) “اشْتَرَى” and (b) “بَشَرَى” occur time and again in The Qur’an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشْتَرَى” means *purchased* and (b) “بَشَرَى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

and nor were they^z *muhtadeena*¹³ (they who found and accepted the aright-guidance^x).

بِالْهُدَىٰ فَمَا رَیَّتْ تُجَرِّتَهُمْ وَمَا
كَانُوا مُهْتَدِينَ ﴿١٦﴾

17. Their parable^x/example^x (is) as a parable^x/example^x (of) whom^x *istawqada*¹⁴ ([he] affirmably kindled) a fire^w then *lamma* (when/whence) lighted-she^y what (is) around him, went¹⁵ Allah by their illumination and left them [He] in darknesse^w not sight/discern they^z.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا
أُضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ
وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

18. *Sommon* (deaf people), *bokmon* (born dumb-mute people), *omyon* (blind people)¹⁶ so they return not.

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

19. Or as *ssayyeben*^x (gliding-rain-laden-cloud)^{x17} of the sky^w in it^x darknesse^{w18} and a thunder and a lightning; they^z make/emplace their fingers in their ears from the thunderbolts^w *hadhara* (in caution of) the death^x; and Allah (is) Surrounders by the disbelievers.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبُعَهُمْ فِي
أُذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ
وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

20. Almost the lightning^x snatches (off/away) their *abssa'ra* (insights/discernments), everywhen it^x lightened for them they^z walked in it^x; and if [it^x] darkened over them they^z upped; and had Allah willed [He] surely (would have) gone¹⁹ by their hearing, and their *abssa're* (= *abssa'ra*); verily, Allah over every thing (is) Omnipotent.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا
أُضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ
قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٠﴾

21. O you the mankind: let-worship you^z yourⁿ Lord, Who created you^b [He] and whom^f of before you^b; *la'alla*²⁰ (craving currently unavailable deed that/perhaps) you^b *tattaqoon*²¹ (you^z reverentially guard not to displease Allah).

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢١﴾

22. Who [He] made for you^b the Earth^v a bed^z and the sky^w a *be'na'an*^{x23} (a build-in-progress)^x and [He] descended from

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فَرْشًا وَالسَّمَاءَ
بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ

¹³ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*”

¹⁴ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!

¹⁵ Notice this great *Ayah* says: “went Allah = *ذَهَبَ اللَّهُ*” i.e. *intransitively*, and not “*أَذْهَبَ اللَّهُ*” = “*caused to be gone!*”

¹⁶ The words “*صُمٌّ*, *بُكْمٌ*, *عُمَى*” all are plural nouns while their closest English corresponding equivalents all are adjectives and so in English *no* plural for any except to associate the respective word with a plural noun “*people!*”

¹⁷ The word “*صَيْبٌ*” has three distinct meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud! See *البصائر!*

¹⁸ Darknesse could be a multiplicity of darkness, darkness in each dimension or direction; or a compound degrees of darknesse.

¹⁹ The word “*ذَهَبَ*” i.e. *intransitively* not “*أَذْهَبَ*,” translated as (would have) gone, as “*gone*” stands for many meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die!* See *The American Heritage Dictionary!*

²⁰ The Arabic word used here is specifically “*la-alla-kum*,” made up of two words, “*la-alla*” and “*kum*.” “*La-alla*” = *craving currently unavailable deed, perhaps abridges it!* Another Arabic word “*asa*,” = *may!* The two words are frequently used in The Qur'an. Linguistically, both words are particles of *hope*, *craving*, and *uncertainty*. However, explainers of The Qur'an say both are particles of *certainty*, if the action is from Allah, realization of which is *always sure and definite*. The second part of the word is “*kum*” = the pronoun for “*you.b*.” Thus, here “*la-alla-kum*” = *certainly*. Thus, if you^f were to worship yourⁿ Lord you^f will be (certainly) *righteous*.

²¹ The word “*تَتَّقُونَ*” = “*tataqoon*,” based on the Arabic word “*waqa*,” linguistically meaning: *took all the precautions to secure and protect (any thing) from any harm*. Hence, “*tattaqoon*” means: “*you^f reverentially guard against Allah's displeasure*” by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for “*taqwa*,” i.e. *reverential guarding against Allah's displeasure!* The English word “*piety*” surely falls short of “*taqwa*!” See the *Lexicon* attached to this Translation for both “*tattaqoon*” and “*taqwa*!”

²² The Arabic word “*فَرَاشًا*” literally means (1) “*mattress*,” or (2) “*carpet*,” or (3) *figuratively* the word “*فَرَاشًا*” is used to also mean (3) “*wife*” or (4) the *entire earth* as it spreads and extends as a *bed*. See *اللسان!*

²³ The word “*بِنَاءً*” = “*benā'an*” is made up of two parts “*benā*” and “*an*.” The “*an*” is a grammatical nunnation at the end of an *objective noun*; and “*be'na*” is a word which means: (1) a *build-in-progress*, for example in conjunction with: “*And the Heaven * We built it * by ay'den (divine Might), and verily We surely (are) expanding/expanders!*” (S51:47). Also it could mean: (2) *first time going in privacy with a bride* after the formal wedding contract is officiated, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life!*

the sky^w a water^x; then *akbraja* ([He] produced/ emerged) by it^x of²⁴ the *thamara'te*^w (trees/ plant-crops/ fruits) ^w a *rez'qan*^x (provision/ victuals for sustenance)^x for you^b; so let-not make²⁵ you^z for Allah compeers while you^f know.

مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلّٰهِ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

23. And *en* (if) you^f were in suspicion of what *naẓẓalna* (repetitively descended We) on Our *abde*²⁶ (slave), then *oto* (let-come you^f) by a *Sura'ten*^{w27} (division of The Qur'an) ^w of its^x like; and let-summon you^z yourⁿ witnesses/ testifiers²⁸ of lesser than/- without Allah, *en* (if) were you^c *ssa'deqeena* (always-truth-enforcers).

وَأَنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ
عِبَادِنَا فَآتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

24. Then *en* (if) you^f did not and (shall) never do you^z then *ettago* (let reverentially self-protect you^f from) The Fire^w which^u its^w fuel²⁹ (are): the mankind and the rocks^w (it had been) prepared-she^y for the disbelievers.

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And *bashsher*³⁰ (let-tell [you^f] pleasant tidings) whom^f they^z believed^x and they^z worked the righteous-works^w; verily for them^x (are) gardens^w run^w from under it^w the rivers; every-when *ruzeqo* (they^z had been provided/ rationed) from it^w of³¹ a *thamaraten*^w (trees/ plants crops/ fruits) ^w a *rez'qan*^x (provision/ victuals for sustenance)^x said they^z: this (is) which^x *ruzeqna* (we were provided) of earlier; and *oto*³² (they^z had been given/ churned out) by it^x a similar; and for them^x in it^{w33} (are) spouses^w (wives) *mutabharaton* (she-they had been purged) and they (are) in it^w immortals.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا
مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا
الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ
مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily Allah not (feels)-discomfit³⁴ to strike [He] a parable^{x-}/example^x certain,³⁵ a mosquito^w and what (is) atop/above³⁶

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا
مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ

24 The word “of” here implies remarkable significance, connoting, and Allah knows best, that all the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a fraction of a much larger whole be it in this world or the Hereafter, in the treasure of Allah.

25 The word “جعل” has at least nine distinct linguistic meanings and a tenth “religious” meaning! Thus Linguistically: (1) appointed or designated, (2) some thing was not and now is, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On religious basis, (10) it means: and continue the status as it currently stands or improves it, as in (S2:128).

26 The word “ab'de” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an eye-opener elaboration! It's an absolute honor to be Allah's “ab'de”-as that means, among other meanings, that one is FREE and could not be owned by any other!

27 See the Lexicon attached to this Translation for this proper name of a division of The Qur'an!

28 These are the idols whom they worshipped and claimed to bring them closer to Allah; or the ones who bear witness by seeing or hearing of some thing, especially the linguistic orators and rhetoricians who render judgment as to the best poem or speech. They were challenged to call on all their helpers, except Allah, of all the idols and the linguistic orators and rhetoricians to come to their assistance to produce the like of The Qur'an.

29 The word “الوقود، بفتح الواو” is firewood, but also it could mean any fuel! See اللسان!

30 See the Lexicon attached to this Translation for *bashshara/youbashshero/mubashsheron* = يُبَشِّرُ/يُبَشِّرُ

31 This prepositional word, “of,” is to indicate portioning, i.e. some thing is a part of a larger whole.

32 The word “أَتُوا” perhaps lends itself to two distinct meanings: (1) as translated above, and (2) to mean “churned out,” rooted in “إِثَاء,” i.e. like churning of trees yielding their fruits or the buttermilk when shaken it churns out butter! Clearly Paradise's trees once picked its fruits are immediately replenished by an identical twin of whatever was picked, i.e. replacing whatever was picked, so the tree-fruit remains as if not picked!

33 This “it^w” refers to the gardens that have eternally good abode, good supply of good food, good water, and pleasure of matrimony with spouses.

34 The word “يستحي” is an intransitive verb, and the closest English equivalent to it is “discomfit,” a transitive verb! So to circumvent that I parenthetically prefixed “discomfit,” the noun, with “feel” in its intransitive sense!

35 See the Lexicon attached to this Translation regarding, the indefinite/infinitive article = “إِذَا الْمَصْدَرِيَّةُ”

36 The particle “مَا” and the words “فَمَا فَوْقَهَا” in this Ayah all deserve a pause for pondering! First the particle “مَا” = “المَصْدَرِيَّةُ” = the infinitive particle for greatest intensity, i.e. intensifying the mosquito and what is beyond it! Second “and what (is) above it!” Clearly the “فَمَا” in “فَمَا” is coupling or conjunctive particle meaning and whatever that which could be above it^w, i.e. positively or negatively, i.e. to say: larger or smaller than it^w! See إعراب القرآن، لمحمود صافي! Lately it has been reported in the scientific community that there is a microscopic “thing” atop of the mosquito!

it^w; so as-to whom^r they^z believed^x so they^z know verily it^x (is) the right^x from their Lord; and as-to whom^r they^z disbelieved^x then they^z say: what wanted Allah by this a parable^x/example^x; [He] misleads by it^x multitude and [He] aright-guides by it^x multitude; and not [He] misleads by it^x except the *fa'seeqeena*^{x37} (*rebels vis-à-vis Allah's command*)^x.

27. Who^r breach they^z Allah's covenant^x from after His *meetha'qe*^x (*ratified-covenant*)^x and sever they^z what Allah commanded by it^x to/that ([it] be) joined; and they^z corrupt in the land^w/Earth^w those they (are) the losers.

28. How (do) you^z disbelieve by Allah while you^c were dead and then [He] quickened you^b; afterwards³⁸ [He] deadens³⁹ you^b; afterwards [He] quickens you^b, afterwards to Him (to be) returned you^z.

29. He Who created for you^b what (is/are) in the Earth^w together; afterwards *istawa*⁴⁰ ([He] set Himself) to the Heaven^w and *sanwa*⁴¹ ([He] set/evened/proportioned) ^w them^y seven Heavens^w and He (is) by every thing Omniscient.

30. And *edh* (*when*) said your^t Lord to the angels: verily I am making in the Earth^w a vicegerent^{x42}; said they^z: do [You^r] make in it^w whom^p [he] corrupts in it^w and [he] sheds bloods; while we *nusabbeho*⁴³ ([we] single You^r as excelling in all good qualities/that You^r transcends all shortcomings/and that You^r are unique all around) by Your^t Praise and [we] sanctify for You^r! Said [He]: verily⁴⁴ I [I] know what not you^z know.

31. And [He] taught Adam the names^x, all (of) it^w; afterwards [He] showed them on/over⁴⁵ the angles then said [He]: *anbe'oney* (*let-inform Me you^r by piece-of-significant-and-availing-news*) by names (of) these *en* (if) you^c were *ssa'deqeena* (*always-truth-enforcers*).

32. Said they^z: *subhana*⁴⁶ (*hallowedly and marvelously we deem You^r transcending all defects and we solemnly stand in awe and*

ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا
أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ
كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا
يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٣٧﴾

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِمْ
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٣٨﴾

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ
أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ
يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٣٩﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٤٠﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ
فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٤١﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ
هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٢﴾

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا

³⁷ See the *Lexicon* attached to this Translation for the word *fa'seeqoon* and its grammatical inflections!

³⁸ The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. taking effect at a latter time!

³⁹ The word “أَمَاتَ,” in “يُمَيِّتُكُمْ” is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

⁴⁰ The word “اسْتَوَى” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that in the case of Allah, the “*haw*” did He “استوى” is not knowable, because there is nothing to compare Allahto/with to know the “*haw*” of His action! He is unlike any thing known or knowable!

⁴¹ The word “*sanwahunna*” is made up of two parts, the word “*sanwa*” and the pronoun “*hunna*.” The word “*sanwa*” has many meanings: (1) made qualitatively perfect, quantitatively complete, and proportionally balanced. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “*hunna*”= them, a feminine plural.

⁴² The word “*خليفة*” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another! The word “*خليفة*” is a masculine and the “*ة*” in “*خليفة*” is for intensification as in *علامة*. See تفسير البضاوي وروح المعاني لـ الألويسي *كتب التفاسير*، مثل:

⁴³ The word “*nusabbeho*,” means: we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around!

⁴⁴ This word “*verily*” here is introduced to intensify “إني,” which is in fact “إن” and “اني”

⁴⁵ Note that “على” = “on/over” is adverb of time/place, i.e. circumstantial, state or condition! See المعني!

⁴⁶ The word “*subhanaka*”= “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

utmost consecration of) You^g no knowledge for us except what You^g taught us; verily You^g You^s (are) The Omniscient, The *Hakeemo*⁴⁷ (*infinite bekmah*⁴⁸ Possessor).

عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٢٣﴾

33. Said [He]: O, Adam, *anbe'hum* (let-informed them [you^r] by piece-of-significant-and-availing-news) by their names; then *lamma* (when/whence) *anba'abum* (he had informed them by piece-of-significant-and-availing-news) by their names, said [He]: have [I] not said [for] you^b that I know the Heavens^w and the Earth's^w invisible; and [I] know what you^z disclose and what you^c were concealing.

قَالَ يَتَّادُمْ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٢٤﴾

34. And *edh* (when) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Eblisa (*Satan*) *aba*⁴⁹ ([he] categorically refused) and *istakebara*⁵⁰ ([he] affirmed his prideful haughtiness) and [he] was of the disbelievers⁵¹.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٢٥﴾

35. And We said: O, Adam let-reside [you^r], you^s and your^t spouse the Paradise^w; and let-eat [you^r] both from it^w opulently whence [you^r] both willed; and let-not [you^r] both near this^{w52} the tree^w; then, [you^r] both (would) be of⁵³ the *dha'lemeena*⁵⁴ (injustice-doers).

وَقُلْنَا يَتَّادُمْ أَسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٦﴾

36. Then (caused) them both (to) slip the Satan *a'n* (off) it^w; so [he] exited them both from what both were in it^x; and We said: *ebbetto*⁵⁵ (let-you^r alight/touch-down/dwel-basely/emigrate/immigrate), some (of) you^b for some foe⁵⁶; and for you^b in the Earth^w/land^w (is) a *mustagarron*⁵⁷ (permanent-abode/ultimate realization) and a *mata'aon*⁵⁸ (resource of transitory worldly delights) to a while.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٧﴾

37. So *talaqqa*⁵⁹ (received/took bestowal) Adam from his Lord words^w; so [He] relented on him; verily He, He (is) The *Tanwbo* (iterative Acceptor of penitence) *Ar-Rabee'mo* (The iterative mercy Giver).

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢٨﴾

38. Said We: *ebbetto* (let-you^r alight/touch-down/dwel-basely/emigrate/immigrate) from it^w together; then when⁶⁰ *ya'teyann* (assuredly comes to) you^b from Me an aright-guidance, so whoever [he] followed My aright-guidance then neither a fear (is) on them, and nor they sadden.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٩﴾

39. And who^r they^z disbelieved and they^z denied by Our *Aya'te*^w (messages/signs/proofs) those (are) The Fire's^w

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ

⁴⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁴⁸ See the *Lexicon* attached to this Translation for “bekmah”

⁴⁹ The words *aba*= “أبَىٰ”= “إمتنع إمتناعاً لا رجوع فيه” means categorically (absolutely, without exception) refused a definitive refusal with the intention of never to yeild! So, it is not just simply refused!

⁵⁰ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word!!

⁵¹ The word “الكافرين” = “the disbelievers” here could also mean “the ingrates!”

⁵² The singular pronoun for a tree^w is feminine that is why its demonstrative case as here is a “this^w”!

⁵³ It is important to note here the phrase “of so and so,” if a person is a “wronger” or “of wrongers” the two have significant differences. The “wronger” could have done the wrong/wrongdoing once or so; but “of wrongers” signifies frequent and continual wrongdoing by the wronger!

⁵⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

⁵⁵ The word “اهبطوا” rooted in “هبط,” meaning alight/touch-down/dwel basely/dwelled in evil! See اللسان! Additionally it also could mean: emigrate/immigrate, as in *Ayah* (S2:61): “اهبطوا مصرًا”= *ebbetto Misran*=Egypt/any-town!

⁵⁶ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان and الهادي!

⁵⁷ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

⁵⁸ The word “متاع”= “mata'a” is rooted in the word “متع”= “matta'a” with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

⁵⁹ That is, and Allah is knowinger, by inculcation, inspiration or instruction!

⁶⁰ This “إمّا” is really “إن” added to it “نمّا” for affirmation, making the happening a matter only of “when!” For some elaboration see الدر المصون، لـ احمد الحلي!

companions; they (are) in it^w immortals.

40. O, Israel's sons⁶¹ let-remember you^z My boon^{w62} which^u *an'amto*⁶³ (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you^b; and let-fulfill⁶⁴ you^z by My covenant^x I fulfill by yourⁿ covenant^x; and *eyyaya*⁶⁵ (indeed exclusively Me) so let-you^z dread [Me]⁶⁶.

41. And let-believe you^z by what I descended (i.e. of Qura'nⁿ) *mussa'ddeqan*⁶⁷ (accepter as credible) for what (is) with you^b; and let-not be you^z first rejecter/disbeliever⁶⁸ by him/it^x; and let-not purchase you^z by My *Aya'te*^w (messages/signs-/proofs) a little price; and *eyyaya*⁶⁹ (indeed exclusively Me) so *ettago'ne* (let you^z reverentially guard against My displeasure)⁷⁰.

42. And let-not confound⁷¹ you^z the right^t by the falsehood^x and [let not] conceal you^z the right^x while you^f know.

43. And *aqemo*⁷² (let-you^z up/ sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the *Zakata*^{w73} (prescribed portion of personal possessions)^w and *erka'o* (let-you^z markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer).

44. Do you^z command the mankind by the *berre*⁷⁴ (the dutiful obligation/lawful obedience) and you^z forget yourⁿ selves^w while you^f recite the book^x; do then not reason you^z.

45. And let-seek you^z assistance by the patience and the Prayer^w. And verily it^{w75} (is) certainly big^w except on the

أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾

يَبْنَىٰ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ

بِعَهْدِكُمْ وَإِنِّي فَارْهَبُون ﴿٢١﴾

وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا

بِأَيَّتِي تُمَنَّا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٢٢﴾

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٢٣﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٢٤﴾

• أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٢٥﴾

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا

⁶¹ The word “بنی” is the grammatically inflected (modified) plural for “ابن” which means “son,” not child per se, as child could mean a male or a female! However, it is rather common for The Qur'an to address the male gender but definitely includes by implication the female gender for the intention of the message! Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur'an! For example, addressing the male gender The Qur'an says: O, you he-believers, but obviously intending the inclusion of the female gender too! However, some time, specifically addressing each individually, as: O, you he-believers and she-believers! Hence, to be contextually correct we should say: “O, sons of Israel,” not “children of Israel!” But clearly, although the statements address the male gender of Israel's offspring, in the persons of his sons, the female gender is included vis-à-vis the message being conveyed!

⁶² See the Lexicon attached to this Translation for “ne'amah” (“boon”)!

⁶³ The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “أنعم”! So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

⁶⁴ The word “أوفوا” from “الوفاء،” meaning gathering the last component of any obligation to make it a whole! So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it!

⁶⁵ The word “إياي” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

⁶⁶ The letter “ن” in “فارهبون” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “إي” The speaker's pronoun “ي” in “فارهبون” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

⁶⁷ The word “mussaddeqan” is more than an “affirmer,” it is acceptor of the referent as credible!

⁶⁸ The word “كافر” rooted in “الكفران” so lending itself to be both either rejecter/repudiator or disbeliever! See البصائر!

⁶⁹ The word “إياي،” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

⁷⁰ The letter “ن” in “فاتقون” see footnote 131 above!

⁷¹ The word “تلبسوا” = “confound” comes from “تلبس، أو لبس، أو لبس” all meaning confused the issue! So those who “confound” the issue as if they cover it or mix it as to make it seemingly “indistinguishable” so the confounders mislead the people!

⁷² The word “أقم” in “أقيموا” is covered in the Lexicon attached to this Translation with an elaborate discussion on this important word! Also see footnote 6 of (S2:3) regarding “يقومون”!

⁷³ See the Lexicon attached to this Translation for the word Zakah and its implications of augmentative blessedness!

⁷⁴ Albere here meaning dutiful obligation/lawful obedience, see الطبري والتاج! Minimum needs!

⁷⁵ The [it^w] here refers to the Prayer, as the pronoun “هـ” in “إنها” refers to the specific Islamic Prayer!

<i>kehasbe'eenā</i> ⁷⁶ (they who: totally subdued their body, sight, sound, and markedly bow in the Prayer).	لَكِبَرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٦٦﴾
46. Who ^f they ^z presume that they <i>mulago</i> (are meeting/ facing) their Lord, and that they (are) to Him returnees.	الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٦٧﴾
47. O, Israel's sons: let-remember you ^z My boon ^{w77} which ^u <i>an'amto</i> ⁷⁸ (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you ^b and surely I preferred you ^b over the worlds ⁷⁹ .	يَبْنَىٰ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٦٨﴾
48. And <i>ettago</i> (let you all reverentially self-protect in) a day (in which) no self ^w requites a'n ⁸⁰ (about another/ instead of another) self ^w a thing; nor (to be) taken/accepted from it ^w an intercession ^w ; nor (shall be) taken from it ^w <i>adlon</i> ^x (ransom-/ compensation) ^x ; and nor (are) they (to be) succored.	وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٦٩﴾
49. And <i>edh</i> (when) <i>najjaynakum</i> (We repetitively delivered you ^b) from the Pharaoh's <i>aal'e</i> (family, house, kin, chiefs, followers), they ^z afflict you ^b ill-the-torment; <i>youthabbehona</i> (they ^z iteratively slaughter) your ⁿ sons and <i>yasta'byouna</i> ⁸¹ (they ^z affirmably-let-live) your ⁿ women; and in <i>tha'lekum</i> ⁸² (he-afar-collective-you/ that) (is) a great essay from your ⁿ Lord.	وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٧٠﴾
50. And <i>edh</i> (when) We sundered by you ^b the sea; then <i>anjaynakum</i> (We delivered you ^b) and We drowned the Pharaoh's <i>aala</i> (family/ house/ kin/ chiefs/ followers) while you ^f look.	وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٧١﴾
51. And <i>edh</i> (when) mutually We appointed Mosa (Moses) a forty nights ^w ; afterwards <i>ittakbathotom</i> ⁸³ (took and presumed you ^f) the calf from after him, while you ^f (were) <i>dha'lemoona</i> ⁸⁴ (injustice-doers).	وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٧٢﴾
52. Afterwards We pardoned a'n (regarding) ⁸⁵ you ^b from after <i>tha'leka</i> (that-afar-it/ that), <i>la'alla</i> (craving currently unavailable deed that, perhaps) you ^b thank you ^z .	ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾
53. And <i>edh</i> (when) <i>aa'tayna</i> (We accorded) Mosa (Moses) the book ^x and the Criterion ^x <i>la'alla</i> (craving currently unavailable deed that/ perhaps) you ^b <i>tahtadona</i> (you ^z find and accept the right-guidance).	وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٧٤﴾
54. And <i>edh</i> (when) said Mosa (Moses) for his people: O, my people, verily you ^b <i>dhalamatom</i> ⁸⁶ (wronged you ^f) your ⁿ selves ^w	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَقَوْمِ إِنكُمْ

⁷⁶ The word “خَاشِعِينَ” = *kehasbe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خُشُوع” in “خَاشِعِينَ” = *kehasbe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خُشُوع” denotes *submission* or *subduing* of *sight* and *sound* as well! So “الخَاشِعِينَ” are those who had totally *subdued their body, sight and sound*! Also some time “الخَاشِعِينَ” = they who are *ra'ke'een* (see S2:43 above) in the Prayer! See البصائر and اللسان!

⁷⁷ See the *Lexicon* attached to this Translation for “ne'amali” (“boon”)!

⁷⁸ See footnote 73 for أنعم!

⁷⁹ That is of *their* Time, Qur'an commentators say!

⁸⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

⁸¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

⁸² See the *Lexicon* attached to this Translation regarding the meaning of “ذلكم” = “*thalekum*”

⁸³ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الإتخاذ”, as stated in لسان العرب; therefore “اتخذ” is *always* taking and presuming some thing associated with what was taken! Thus, it is *not* just the mere taking = “أخذ”

⁸⁴ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

⁸⁵ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”

⁸⁶ See the *Lexicon* attached to this Translation for “ظالم” = “*injustice-doer*” and “الظلم” = “*wronger!*”

by *ittekhatbekum*⁸⁷ (*yourⁿ taking and presuming*) the calf; so let-repent you^z to yourⁿ Engenderer; so let-kill you^z yourⁿ selves^w *tha'lekum* (*he-afar-collective-you/that*) (*is*) *kbayron* (*choicer/ worthier*) for you^b *enda* (*by rule of*)⁸⁸ yourⁿ Engenderer; so [He] relented on you^b; verily He, He (*is*) The *Tawwabo* (*iterative Relent*) *Ar-Raheemo* (*The iterative mercy Giver*).

ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ
فَتَوَبُّوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٨٧﴾

55. And *edh* (*when*) said you^c: O, *Mosa* (*Moses*), never (*shall*) we believe for you^g until [*we*] see Allah openly^w/overtly^w; so took-she^y you^b the thunderbolt^{w89} while you^f look.

وَإِذْ قُلْتُمْ يَمْوِسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ
نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْقَةُ
وَأَنْتُمْ تَنْظُرُونَ ﴿٨٨﴾

56. Afterwards We resurrected⁹⁰ you^b from after yourⁿ death, *la'alla* (*craving currently unavailable deed that/perhaps*) you^b thank you^z.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

57. And We overshadowed over you^b the clouds and We descended on you^b the *Manna*⁹¹ (*sweet gum like substance*) and the quails; let-eat you^z from the goodies^{w92} (*of*) what *razaqnakom* (*We provided you^b*); and not *dbalamo*⁹³ (*they^z wronged to*) Us [*and*] but they^z were (*to*) their selves^w *yadh'lemonoona* (*they^z were wronging*).

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا
عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٩٠﴾

58. And *edh* (*when*) We said: let-enter you^z this^{w94} the village^w; then let-eat you^z from it^w whence you^c willed opulently; and let-enter you^z the door (*in a manner*)⁹⁵ kowtowing, and let-say you^z *hittatann*^{w96} (*may Allah remove our sins from our shoulders*)^w [*We*] forgive for you^b yourⁿ mistakes,⁹⁷ and [*We*] shall augment the benefactors.

وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةٌ نَغْفِرَ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ
الْمُحْسِنِينَ ﴿٩١﴾

59. Then substituted they^z who^r *dbalamo*⁹⁸ (*they^z wronged*) a say other than which^x (*had been*) said for them; then We descended on who^r *dbalamo rejzan*⁹⁹ (*successive: convulsive and perturbing torment*) from the sky^w by what they^z were *yafsoqoona*¹⁰⁰ (*rebelling they^z vis-à-vis Allah's command*).

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ
الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَىٰ الَّذِينَ
ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا
يَفْسُقُونَ ﴿٩٢﴾

⁸⁷ See footnote 83 above regarding “اتَّخَذَ”!

⁸⁸ The word “عند” is not commonly properly known, expressed here as: “by rule of” “يقال بمعنى الحكم: يقال = و تكون بمعنى الحكم: يقال = عند” it can be said: this is in my rule more excellent, meaning according to my ruling or my judgment (although “judgment” is best suited for “القضاء أو القضاء”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only by His rule! There is more elaboration for this word in the *Lexicon* attached to this *Translation*, please refer to it there!

⁸⁹ That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead!

⁹⁰ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted!

⁹¹ *Manna* means sweet gum.

⁹² The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means any thing delectable and legitimate!

⁹³ See footnote 84 above regarding “ظالم” = “فاعل الظلم” = “injustice-doer”!

⁹⁴ The “village” is a feminine gender in the Arabic hence the reference to it is feminized by: this^w!

⁹⁵ The word “سجداً” is an adverb, see أعراب القرآن لـ محمود صافي, hence the parenthetical (*in a manner*)!

⁹⁶ This word “hittatann” is a word of submission to Allah and repentance, such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers changed the word, as the next *Ayah* states.

⁹⁷ The word (a) “khatayakum” = “خطايكم” is not synonymous with (b) “khatayatekum” = “خطياتكم” as some translators tend to make the mistake! The former (a) is the result of unintended errors or faults, mistakes in the course of normally “permissible” action; whereas (b) is the result of intended action in course of not permissible action in the first place! See the *Lexicon* to this *Translation* for more details.

⁹⁸ See footnote 84 regarding “ظالم” = “فاعل الظلم” = “injustice-doer”!

⁹⁹ The word “رجز” has several meanings such as: convulsive and perturbing torment! Also it includes Satan’s whisper, sin, offense, and idol or worship of idols! See اللسان!

¹⁰⁰ See the *Lexicon* attached to this *Translation* for *fa'seqoona* for an elaboration on this rather important word!

60. And *edb* (when) *Mosa* (Moses) *istasqa*¹⁰¹ (sought water-avail- /availability) for his people, so said We: let-hit [you^t] by your^t staff the rock then *enfajarat* (burst/gushed) from it twelve wells^w; *qad* (already and affirmatively) knew each man-kind their *mashraba* (drinking-place^x); let: eat you^z and drink you^z of Allah's *reẓ'qe*^x (provision/ victuals for sustenance)^x; and let-not-you^z mischief-hardest¹⁰² in the land^w (as) corruptors.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا
أَضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ
مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ
كُلُّ أَنَاسٍ مَّشْرَبَهُمْ كُلُوا
وَأَشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعَثُّوا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

61. And *edb* (when) said you^c: O, *Mosa* (Moses) never *nassbera* (we hold on patiently) on a single *tta'aamen*^x (wheat/edible/food-grains/ stuff)^x; so: let-invoke [you^s] for us your^t Lord *youkbrejo* ([He] emerges/ produces) for us of what the Earth^w grows^w of its^w herbs, and its^w *guththa*¹⁰³ (corrugated-long-cucumber), and its^w *foo'me*¹⁰⁴ (garlic/ wheat/ chickpea/ bread of grains), and its^w lentils, and its^w onions; said [he]: do *tastabdelona* (you^t affirmly seek substituting) which^x it^x (is) baser by which^x it^x (is) *kbayron* (choicer/ superior); *ehbetto*¹⁰⁵ (let-you^t: immigrate/ emigrate- / alight/ dwell-basehly) *Mesran* (Egypt/ any town); then verily for you^b what quested you^c; and (had been) struck-she^y on them the humility^w and the misery^w; and *ba'o* (they^z deservedly incurred) by a wrath^x from Allah; *tha'leka* (that-afar-it/ hat) (is) because verily they were disbelieving by Allah's *Aya'te*^w (messages/ -signs/ proofs) and they^z kill¹⁰⁶ the prophets by other than the right; *tha'leka* (is) by what they^z disobeyed and were transgressing they^z.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ
طَعَامٍ وَاحِدٍ فَادْعَ لَنَا رَبَّكَ يُخْرِجْ لَنَا
مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا
وَفُومِهَا وَعَدَسِيهَا وَبَصِلَهَا قَالَ
أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ
بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِن
لَّكُمْ مَا سَأَلْتُمْ وَضُرِبْتَ عَلَيْهِمُ
الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ
مِ رَبِّ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

62. Verily, who^f they^z believed, and who^f *hado*¹⁰⁷ (they^z adopted the Jewish "law"/ customs/ repented) and the *nasara*¹⁰⁸, and the *Ssa'bey'eena*¹⁰⁹ (Sabians) who^p believed [he] by Allah and The Day [The] Last, and [he] worked righteously, so for them (is) their remuneration *enda* (by munificence of/ by Rule of) their Lord; and neither (is) a fear on them, and nor they sadden.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالنَّصَارَىٰ وَالصَّبِيَّانَ مِنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

¹⁰¹ The word "استسقى" = "طلب السقي أو الإسقاء", see الرغب! So "استسقى" means: (1) sought to give him what to drink (e.g.: water); (2) sought to avail him what to drink (e.g.: water); (3) however, in the case of *Mosa* (Moses) (*pbuoh*), Allah's munificence provided him with twelve different sources through the "stone" which he was commanded to just smite (it) and thereof gushed water, in a controllable manner for each tribe!

¹⁰² The word "تعثوا" from "العثو = اشد الفساد", means to mischief causing hardest of corruption! See اللسان!

¹⁰³ The word "قثاء" translated as "cucumber" is strictly speaking not correct, as the "قثاء" is that kind of "cucumber" which is corrugated, i.e. "قثاء" looking in its external look and could be so long it bends!

¹⁰⁴ The word "فوم" = "Foom" has many meanings: garlic, wheat, chickpeas, or bread of any grain. See البصائر!

¹⁰⁵ The word *ehbetto* = "هبط" meaning: alighted/ touched-down/ dwelled in evil/ dwell basehly! See اللسان! It also means emigrate or ingrate as in this *Ayah*! It also could mean: gradually descending!

¹⁰⁶ The word "kill" here is used in the present/future tense! This suggests, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times! (Reader must bear in mind the difference between a prophet vis-à-vis a messenger!)

¹⁰⁷ The word "*hada*" for the singular and "*hado*" for the plural has three distinct meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

¹⁰⁸ This word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" that speak of *Nazarenes*, which are different from *Nazirite*! Loosely, we refer to present day Christians as "*Nassara*," which may or may not be correct! As most present day "Christians" do believe in "The Trinity." The Qur'an clearly says about "The Trinitarians:" "certainly disbelieved who said they^z that Allah (is) a Third of Three..." (S5:73). Also, to be noted is: "*nassara*" = *Nazarenes*, who are not equal to the *Nazirites*, referred to in the OT, e.g. (Judg.13:7) and are the followers of "Yahweh."

¹⁰⁹ This word "*ssabeeyena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الرغب!

63. And <i>edh</i> (<i>when</i>) We took your ⁿ <i>meethaqa</i> ^{x110} (<i>ratified-covenant</i>) ^x and raised We above you ^b the <i>Ttoora</i> (<i>Mount Toor in Sinai</i>), let-take you ^z what <i>aa'taynakom</i> (<i>We accorded/gave you^b</i>) by a strength ^w and let-remember you ^z what (<i>is</i>) in it ^x <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you ^b <i>tattaqoona</i> (<i>you^r reverentially guard not to displease Allah</i>) ¹¹¹ .	وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾
64. Afterwards diverted you ^c from after <i>tha'leka</i> (<i>that-afar-it/that</i>), so <i>lawla</i> (<i>had it not been for</i>) Allah's munificence ^x on you ^b and His mercy ^w surely you ^c were/would-have-been of ¹¹² the losers.	ثُمَّ تَوَلَّيْتُمْ مِمَّا بَعْدَ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾
65. And <i>laqad</i> (<i>verily, already and affirmatively</i>) knew you ^c who ^r transgressed they ^z of you ^b in the Sabbath; so We said for them: let-be you ^z apes <i>kha'seyeena</i> ¹¹³ (<i>he-cringers/ he-they who caused self contemptibility and had been driven away with a spurn</i>).	وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِيَةً ﴿٦٥﴾
66. Then We made it ^w <i>nakalan</i> (<i>punishing-determent</i>) for what (<i>is</i>) between its ^w both hands ^{w114} and behind it ^w and an exhortation ^{w115} for the <i>muttaqeena</i> (<i>reverential guards against Allah's displeasure</i>).	فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾
67. And <i>edh</i> (<i>when</i>) <i>Mosa</i> (<i>Moses</i>) said for his people: verily, Allah commands you ^b that you ^z slaughter a cow; said they ^z : <i>atatakhetona</i> ¹¹⁶ (<i>do you^r take and make us</i>) a jesting; said [<i>he</i>]: I refuge ¹¹⁷ by Allah that I be of the <i>ja'beleena</i> ¹¹⁸ (<i>he-they who act ignorantly or incorrectly</i>).	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾
68. Said they ^z : let-invoke [<i>you^r</i>] for us your ^f Lord (<i>to</i>) manifest for us <i>ma</i> ¹¹⁹ (<i>whatever</i>) she; said [<i>he</i>]: verily He says that it ^w (<i>is</i>) a cow neither a senescent ¹²⁰ nor a virgin, medial between <i>tha'leka</i> (<i>that-afar-it/that</i>); so let-do you ^z what you ^z (<i>are being</i>) commanded.	قَالُوا آدَعْ لَنَا رَبَّكَ يَبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾
69. Said they ^z : let-invoke [<i>you^r</i>] for us your ^f Lord (<i>to</i>) manifest for us <i>ma</i> ¹²¹ (<i>whatever</i>) (<i>is</i>) her color; said [<i>he</i>]: verily He says that it ^w (<i>is</i>) a yellow cow, <i>fa'qeon</i> (<i>bright</i>) (<i>is</i>) her color, [<i>it's</i>] pleasing the lookers.	قَالُوا آدَعْ لَنَا رَبَّكَ يَبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقْعِ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾
70. Said they ^z : let-invoke [<i>you^r</i>] for us your ^f Lord (<i>to</i>) manifest for us <i>ma</i> ¹²² (<i>whatever</i>) she; verily the cows (<i>do</i>) looked-alike	قَالُوا آدَعْ لَنَا رَبَّكَ يَبَيِّنْ لَنَا مَا هِيَ

¹¹⁰ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation!

¹¹¹ The word "تتقون" = "tattaqoona," based on the Arabic word "waqa," linguistically means: took all the precautions to secure and protect (any thing) from any harm. Hence, "tattaqoona" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription! There is no English equivalent for "taqwa" (surely not piety)! So "taqwa," = reverential guarding against Allah's displeasure! See the Lexicon attached to this Translation for both "tattaqoona" and "taqwa!"

¹¹² That is a constant part of a larger whole, so "of the losers" means all the time losers!

¹¹³ The word "kha'seyeena" = "خاسنين," is plural, masculine, subjective noun meaning: be you^f (of) those who caused self contemptibility and had been driven away with a spurn! There is no English equivalent for the word *kha'seyeen*!

¹¹⁴ The Arabic tongue expression "between his or her both hands" means in front of him/her or before him/her!

¹¹⁵ The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition!

¹¹⁶ The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore "اتخذ" is always taking and making/assuming some thing of/about what was taken! Thus, it is not just the mere taking!

¹¹⁷ The Arabic expression: "I refuge in Allah" means: May Allah forbids that I do so and so!

¹¹⁸ The word "جاهلين" = "ja'beleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/reality, (3) did some thing not correct! So the "ja'beleena" are: be-they who act ignorantly or incorrectly!

¹¹⁹ This "ما" = "إسم إستفهام لغير المميز," i.e. an inquisitive-noun for non-distinctive entity! That is for non-human/non-jinn!

¹²⁰ The word "فارض" = "الضخم من كل شيء، أو السن," means: large, big or senescent! See الرأغب أو اللسان أو الراغب!

¹²¹ This "ما" = "إسم إستفهام لغير المميز" i.e. an inquisitive-noun for non-distinctive entity! That is for non-human/non-jinn!

¹²² Ibid.

[on]us;and verily we(are),en(if)willed Allah,surely(are)muh-tadoona¹²³(we who are founding and accepting the aright-guidance).

إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ
اللَّهُ لَمُهْتَدُونَ ﴿٧١﴾

71. Said [he]: verily He says that she(is) a cow neither dhalowlon^w (submitter/ submissively-submitter)^w tothero^w ([she] rouses/ ploughs) the land^w and nor waters [she] the tilth; Musalla'maton^w (blemish-less^w) no blemish^w/blotch^w (is) in¹²⁴ it^w; said they^z: now came you^g by the right^x; and they^z slaughtered it^w and not kado (they^z nighed/ verged/ almost) do they^z.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ
تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسْلِمَةٌ لَا شَيْءَ فِيهَا قَالُوا الْكَذِبَ
جِئْتَ بِالْحَقِّ فَذَنِّبُوهَا وَمَا كَادُوا
يَفْعَلُونَ ﴿٧٢﴾

72. And edh (when) you^c killed a self^w then eddaratom (mutually you^c quarreled) in it^w; and Allah (is) mukbrejon (producer/- producing) (of) what you^c were concealing.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارْتُمْ فِيهَا وَاللَّهُ
خَرَجَ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٣﴾

73. Then said We: let-you^z strike him by some of it^w like tha'leka (that-afar-it/ that) Allah quickens the dead, and [He] shows you^b His Aya'te^{w125} (miracles/ signs/ proofs) la'allā (craving currently unavailable deed that/ perhaps) you^b cerebrate you^z.

فَقُلْنَا أَضْرِبُوهُ بَعْضُهَا كَذَلِكَ
يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٤﴾

74. Afterwards indurated-she^y yourⁿ hearts from after tha'leka (that-afar-it/ that); so it^w (is) like rocks^{w126} or harder induration^w; and verily of the rocks^w surely which yatafajjaro (bursts/ gushes) from it^x the rivers; and verily of it^w surely which yashshaqo¹²⁷ (repetitively split) then issues of it^x the water^x; and verily of it^w surely yabhetto (meeks/ sinks/ humbles) of Allah's khashya'te (reverent-fear)^w; and not Allah(is) surely neglecto am¹²⁸ (regarding) what you^z work.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ
فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ
مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ
وَإِنْ مِنْهَا لَمَا يَشْفَقُ فَيَخْرُجُ مِنْهُ الْمَاءُ
وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ
وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٥﴾

75. Do then covet you^z that they^z believe for you^b; while qad (already and affirmatively) was a team of them listening (to) Allah's Speech; afterwards they^z pervert it^x from after what they^z understood it^x while they know they^z.

أَفَتَعْظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ
كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ
اللَّهِ ثُمَّ يَلْغُفُونَ عَنْهَا مِنْ بَعْدِ مَا عَقِلُوهُ
وَهُمْ يَعْلَمُونَ ﴿٧٦﴾

76. And if they^z met/encountered whom^r they^z believed they^z said: we believed; and if they^z secluded, some (of) them to some, said they^z: do you^z narrate (to) them by what Allah opened¹²⁹ on you^b le'yuoba'jjokum (from hence mutually they^z dispute you^b) by it^x enda (by rule of) yourⁿ Lord; do then not reason you^z.

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا
وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا
أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا
تَعْقِلُونَ ﴿٧٧﴾

77. Do [and] not they^z know that surely Allah knows what they^z conceal and what they^z disclose.

أُولَٰئِكَ يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسرُونَ وَمَا يُعْلِنُونَ ﴿٧٨﴾

¹²³ See the Lexicon attached to this Translation for this word and its grammatical inflections!

¹²⁴ The text says: "in it," not on it, (فيها and not عليها), as might readily come to mind! There is wisdom in such an expression that may not be so apparent. Allah knows best, but it could well be "in" implying that the color is a natural growth from within its body; whereas "on" could be externally placed on its skin!

¹²⁵ That is His miracles!

¹²⁶ The word "حجارة" is "جمع كثرة" = plural of multiplicity vis-à-vis "جمع القلة" = "أحجار أو أحجر" = plural of paucity! See التاج!

¹²⁷ The word used is "يشقق" the intensive form of "يشق" To indicate this intensiveness, the word "repetitively" is employed as an intensifying adverbial particle!

¹²⁸ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن!

¹²⁹ The phrase "فتح عليكم" translated here as "opened on you^b," means informed you or taught you! See الراغب!

78. And of them <i>ommeyouna</i> ¹³⁰ (<i>he-they who are unlettered/the Arabs</i>) not know they ^z the book save wishes, and <i>en(not)</i> they except presuming they ^z .	وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾
79. So <i>waylon</i> ¹³¹ (<i>lengthy: woe/bane/valley in Hell</i>) for whom ^r they ^z write the book ^x by their hands ^w afterwards they ^z say: this (<i>is</i>) from <i>ende</i> (<i>originating from/by Rule of</i>) Allah to purchase they ^z by it ^x a little price; so <i>waylon</i> for them of what wrote-she ^y their hands ^w and <i>waylon</i> for them of what they ^z earn.	فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بَأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾
80. And they ^z said: never touches/betides ¹³² us 'The Fire' except days <i>ma'adodatan</i> ^w (<i>a few/countables</i>) ^w ; let-say [<i>you</i>] ^r : <i>attakhathtom</i> ¹³³ (<i>have you taken and made</i>) <i>enda</i> (<i>by munificence of/by Rule of</i>) Allah a covenant ^x ; so never unfulfills Allah His covenant ^x ; or you ^z say on Allah what not you ^z know.	وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾
81. <i>Bala</i> ¹³⁴ (<i>certainly-not</i>); whoever [<i>he</i>] earned a misdeed ^w and beset-she ^y [<i>by</i>] him his offense ^w /inequity ^{w135} so those (<i>are</i>) 'The Fire's' companions ^x ; they (<i>are</i>) in it ^w immortals ^x .	بَلَىٰ مِنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِئَتُهُ فَاُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾
82. And who ^r they ^z believed, and they ^z worked the righteous-works ^w those (<i>are</i>) the Paradise's ^w companions ^x they (<i>are</i>) in it ^w immortals.	وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾
83. And <i>edh</i> (<i>when</i>) We took Israel's sons <i>meethaqa</i> ^{x136} (<i>ratified-covenant</i>) ^x let-not you ^z worship ¹³⁷ except Allah; and by both the begetters ¹³⁸ <i>ehsan</i> (<i>reverentially and benevolently</i>); and (<i>too towards</i>): the kin possessors, and the orphans, and the poor ¹³⁹ ; and let-say you ^z for the mankind <i>busnan</i> ¹⁴⁰ (<i>ultimately</i>	وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

¹³⁰ The word "أُمِّيُونَ" is the plural for "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it! So, I resort to transliteration and parenthetical explanation! Also the "أُمِّيُونَ" could mean the gentiles!

¹³¹ *Waylon* is an Arabic word that has three distinct meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with intense heat that it melts every thing that comes into it; (3) ruin.

¹³² The word "touch" for "يمس" rooted in "مس" or "مسس" with many meanings: (1) the first degree or lightest feeling by the hands, as the "touch" is normally by the hands; (2) betiding, (3) then it was borrowed figuratively for "taking" and "beating," as the two actions are normally by the hands; (4) and used also figuratively for sexual intercourse, because it is based on "intimate touching;" and (5) for craziness, presumably the brain is "taken" by the Jinn or the Satan, see تاج العروس for more of such details.

¹³³ The word "اتَّخَذَ" from "اِتَّخَذَ" which is "اِفْتَعَلَ" for "الَاتَّخَذَ," as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making some assumption about what was taken! Thus, it is not just the mere taking!

¹³⁴ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," as "bala" = "certainly-not" is particularized to negate a(A1) negative-predicative (i.e. a previously stated negative statement); or (A2) a statement possessing the strength of such a negative predicative! (B) Additionally it affirms the positivity of the negated (A1)! E.g. of (A1) is "Am I not your Lord?" (S7:172)! E.g. of (A2) is, in this case the previous Ayah, (S2:80), or (S39:57-58) or (S6:157)!

¹³⁵ There is "خِطْءٌ" and "خَطِيئَةٌ" both are "offenses" committed intentionally and therefore are sins! But "خِطْءٌ" is masculine and singular and "خطيئة" is feminine and singular!

¹³⁶ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation!

¹³⁷ That is to say: from now and forever worship none except Allah. There are four scholarly opinions in this regard. Most important of them is: "أن لا تعبدوا" but when the "أن" was dropped the verb became "مرفوع" thus, "تعبدون" rendering it a stronger news of forbiddance (خبر نهى) which is already complied with, according to "الفريد في"، حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ "أعراب القرآن المجيد"

¹³⁸ In Arabic there is a difference between "both the begetters (parents)" = "الوالدان" or "الوالدين" and the "parents!" "الوالدان" or "الوالدين" are: (1) the ones that beget, cause/give the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, parents could be only (2), or (3) ancestors, a progenitors; or (4) guardians; (5) a protectors. So, the emphasis here in this great Ayah is on the "الوالدان" or "الوالدين" that is the "begetters" per se.

¹³⁹ For the words "مساكين" versus "فقراء", see the Lexicon attached to this Translation for the distinction! The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people!"

perfect and beautiful deed/ says); and *aqemo*¹⁴¹ (let-you^z up/ sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the Zakata^{w142} (prescribed portion of personal possessions)^w; afterwards you^c diverted except a few of you^b and/while you^f (were) shunners.

84. And *edb* (when) We took yourⁿ *meethaqa*^{x143} (ratified-covenant)^x: let-you^z not shed yourⁿ bloods and let-you^z not egress-/evict yourⁿ selves^w from yourⁿ homes^w; then you^c acknowledged while you^f witness/testify.

85. Afterwards you^t: these you^z kill yourⁿ selves^w and egress-/evict you^z a team of you^b from their homes^w; mutually you^z back (each-other) over them by the sin and the aggression; and *en* (if) *ya'tokum* (they^z come to you^b) captives, mutually you^z ransom them, while it^x (is) *mubarramon* (that which is made a ban/forbidden) on you^b their egression/-eviction; do then you^z believe by some (of) the book^x and you^z disbelieve by some (of it^x); so what a requital (of) whom^p [*he*] does *tha'leka* (that-afar-it/that) of you^b except ignominy in the life^w (of) the world^w and The *Qeyamater's*^w (Judgment's) Day, *youraddona*¹⁴⁴ (to be forthwith-retuned they^z) to hardest (of) the torment; and not Allah (is) neglecter *amma* (regarding) what you^z work.

86. Those, who^r they^z purchased the life^w (of) the world^w by the Hereafter^w; so neither (to be) alleviated a'n (off) them the torment, nor (are) they (to be) succored they^z.

87. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book^x and We supervened from after him by the messengers; and *aa'tayna Esa*, (Jesus) *Mariam's* (Mary's) son, the evidences-she^v; and We supported¹⁴⁵ him by *Rube-el-Qudis*¹⁴⁶ (Arch angel Gabriel); is then everywhen¹⁴⁷ a messenger came (to) you^b by what not *tahwa* (tendentiously like) yourⁿ selves^w *istakbaratom*¹⁴⁸ (you^c affirmed yourⁿ prideful haughtiness) so a team you^c denied and a team you^z kill.

88. And said they^t: our hearts (are) *ghulfon*¹⁴⁹ (wrapped/shrouded/or veiled); rather Allah cursed them by their disbelief; so a few *mma*¹⁵⁰ (intensely few) they^z believe.

وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وَاتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٤﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٥﴾

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَتَخْرُجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ
تُظَاهِرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ
وَإِنْ يَأْتُوكُمْ أَسْرَىٰ تُفْدُوهُمْ وَهُمْ
حُرْمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوَمِنُونَ
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ
فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ
وَمَا اللَّهُ بِغَفْلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا
مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا
لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا
كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٨﴾

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾

¹⁴⁰ Some linguists suggest that **الحسن** is for the face while **الجمال** is for the parts of the body and other things! See الهادي

¹⁴¹ The word "أَقَامُوا" in "أَقِيمُوا" is covered in the Lexicon attached to this Translation with an elaborate discussion on this important word! Also see footnote 72 of (S2:3) regarding "يَقِيمُونَ"!

¹⁴² See the Lexicon attached to this Translation for the word *Zakah* and its implications of augmentative blessedness!

¹⁴³ The word "مِيثَاقٌ" = "assured covenant" and "عَهْدٌ" = covenant. See the Lexicon attached to this Translation!

¹⁴⁴ The word "يُرَدُّونَ" is rooted in "رَدٌّ" meaning forthwith-retuned; example the greeting must be "forthwith retuned," as in the *Ayah*: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it." (S4: 86)!

¹⁴⁵ The word "أَيَّدْنَاهُ" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it^w by (divine) Might" (S51: 47), i.e. a kind of "Might" which Allah alone possesses!

¹⁴⁶ *Rube-el-Qudis* = The Holy Spirit = (Al-Rubo-Al-ameen, The trusted Spirit = the angle of revelation, Gabriel, peace be on him.

¹⁴⁷ The letter "مَّا" has many meanings, among them: time!

¹⁴⁸ See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word!!

¹⁴⁹ The word "غُلْفٌ" means in a cover or an envelop and so we do not understand!

¹⁵⁰ See the Lexicon attached to this Translation regarding, "مَّا المصدرية," here for intensification!

89. And *lamma* (when/whence) came (to) them a Book^x from *enda* (originating from/by munificence of/by Rule of) Allah, *mussa'ddeqan*¹⁵¹ (accepter as credible) for what (is) with them and they^z were of earlier *yestaftaboona* (seeking-[opening]-/victory) over whom^r they^z disbelieved; so *lamma* came (to) them what they^z knew, they^z disbelieved by it^x; so Allah's curse^w (is) on the disbelievers.
90. Wretched what they^z purchased by it^x their selves^w that they^z disbelieve by what Allah descended, *baghyann*¹⁵² (envyingly/transgressively) that *younazzela* (iteratively descends) Allah of His munificence^x on whom^p [He] wills of His *eba'de* (worshippers/submitters/slaves); so, *ba'o* (they^z deservedly incurred) by a wrath^x on a wrath^x, and for the disbelievers (is) a torment humiliating.
91. And if (had been) said for them: let-believe you^z by what Allah (had) descended, they^z said: [we] believe by what (had been) descended on us; and they^z disbelieve by what (is) beyond¹⁵³ it^x while it^x is the right^x *mussa'ddeqan*¹⁵⁴ (accepter as credible) for what (is) with them; let-say [you^s]: so wherefore you^z kill Allah's prophets of earlier, *en(if)* you^c were believers.
92. And *laqad* (verily, already and affirmatively) came (to) you^b *Mosa* (Moses) by the evidences-she^y; afterwards *ittakhabthom*¹⁵⁵ (you^c took and presumed) the calf from after him, while you^f (were) *dba'lemoona*¹⁵⁶ (injustice-doers).
93. And *edh* (when) We took yourⁿ *meethaqa*^x (ratified-covenant)¹⁵⁷ and raised We above you^b the *Ttoora* (Mount of Sinai); let-take you^z what We gave you^b by a strength^w and let-listen you^z; said they^z: we heard and we disobeyed; and (had been caused to) drink they^z in their hearts the calf¹⁵⁸ by their disbelief; let-say [you^s]: wretched (is) what commands you^b by it^x yourⁿ belief, *en(if)* you^c were believers.
94. Let-say [you^s]: *en(if)* was-she^y for you^b the home^w (of) the Hereafter^w *enda* (by munificence of/by Rule of) Allah purely-she^{y159} of without the mankind, then let-you^z wish the death^x if you^c were *ssa'dequeena* (always-truth-enforcers).

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَن يُنْزَلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَأْتِينَا بِنُورٍ بِمَا وَرَاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٩١﴾

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ أَخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٩٣﴾

قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِندَ اللَّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّوْا

¹⁵¹ The word "musaddeqan" is more than an "affirmer," it is *accepter of the referent as credible*!

¹⁵² This word "baghyann" has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

¹⁵³ The word "وراء" means: (1) "بعد" (2) "مما وراءهم الآخرة" (3) "خلف" (4) "فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة" (5) "ولد الولد". So, here (1) or *beyond* in its sense of *above reach of knowledge or experience*!

¹⁵⁴ The word "musaddeqan" is more than an "affirmer," it is *accepter of the referent as credible*!

¹⁵⁵ The word "إتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ" as stated in *لسان العرب*; therefore, "إتخذ" is *always* taking and *presuming* some thing of what was taken! Thus, it is *not* just the mere *taking*!

¹⁵⁶ The word "ظالمون" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 270 below!

¹⁵⁷ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

¹⁵⁸ That is their love of the calf!

¹⁵⁹ The word "خالصة" is an *adverbial construct*, and a *feminine gender* as indicated by the feminine *ة* in *خالصة*! So, it is suffixed by the *feminine suffix*: "she"! See *إعراب القرآن، لمحمود صافي*!

95. And never they^z wish it^{x160} ever, by what (*had*) advanced-she^y their hands^{w161}; and Allah (*is*) Omniscient by the *dba'lemeena* (*injustice-doers*).
96. And surely assuredly¹⁶² [*you*^s] find them eagerest (*of*) the mankind over a life^w; and of whom^r they^z partnered (*other deities*), longs¹⁶³ an *abado*¹⁶⁴ (*a lone/any one*) (*of*) them if¹⁶⁵ [*he*] (*were to*) live a thousand-year^w and that surely not *mozahze-be'*¹⁶⁶ (*he who budges others/displacer*) of the torment that [*he*] (*were made to be*) long-lived; and Allah (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*) by what they^z work.
97. Let-say [*you*^s]: whoever [*he*] was a foe¹⁶⁷ for *Jebreela* (*Gabriel*), then verily he *nazzal* (*iteratively descended*) it^x on your^t heart, by Allah's leave, *mussa'ddeqan*¹⁶⁸ (*accepter as credible*) for what (*is*) between his hands^{w169}, and an aright-guidance and a *bushra*^{w170} (*a pleasing-tiding*)^w for the believers.
98. Whoever [*he*] was a foe¹⁷¹ for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (*is*) a foe¹⁷² for the disbelievers.
99. And *laqad* (*verily, already and affirmatively*) We descended to you^s *Aya'ten*^w (*Qura'nic statements*) evidents-she^y; and not disbelieve by it^w except the *fa'seeqoona*¹⁷³ (*rebels vis-à-vis Allah's command*).
100. Is [*and*] everywhen covenanted they^z a covenant^x *nabatha* (*slightly-forsook*) it^x a team of them; rather most (*of*)

الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٥﴾
وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ
أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٦﴾
وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى
حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ
أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ
بِمُزَحَّزِهٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٧﴾
قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿٩٨﴾
مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ
اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٩﴾
وَلَقَدْ أَنْزَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ
وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٠٠﴾
أَوْكَلَمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ

¹⁶⁰ The pronoun “هـ” in “يَتَمَنَّوهُ” is a masculine pronoun referring to “the death,” a masculine gender! So, it^x!

¹⁶¹ The word “hand” in the Arabic language is in the feminine gender, and has many distinct meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of; (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur’anic expression as in this *Ayah*: “what (*had*) advanced-she^y their hands” means had done themselves.

¹⁶² The “ل” in “لَتَجِدَنَّ” is a juratory “ل” = “ل” amounting to = “التأكيد”, i.e. affirmation, expressed here by “assuredly”!

¹⁶³ The word “يُودُّ” translated as “longs” means an earnest, heartfelt desire, especially for something beyond reach! That is to say: what one longs for is not going to happen!

¹⁶⁴ See the *Lexicon* attached to this Translation regarding “أحد”

¹⁶⁵ The particle “لَوْ” since it is a future-connected verb, probable to occur and not sure it’s a present occurrence, such a “لَوْ” amounts to “if” or “when?” See *إبن هشام*!

¹⁶⁶ The word “*mozahzebe*” is deflected subject of the past tense root word “*zahzaha*” = “زحزح” which means moved the object back and forth or from side to side, usually gently, intending to budge or displace it. Thus, “*zahzaha*” = “زحزح” means displaced or moved away from an original place.

¹⁶⁷ The word “عدو” in Arabic is used for: (1) singular and (2) plural too (3) “multitudinous foe,” see *الناسان* and *الهادي*!

¹⁶⁸ See footnote 77 above regarding “*musaddeqan*”!

¹⁶⁹ That is to say: before him, i.e. the writes that were revealed earlier to other messengers and prophets.

¹⁷⁰ Here again there is no single word in English for the noun “بُشْرَى” so we resort to transliteration and parenthetical explanation! So, *bushra* (*a pleasing-tiding*)! And “بُشْرَى” unlike its verbal conjugates, throughout The Qur’an always use it for the “*khayrey*” (*desirables, goodnesses, worthinesses*)!

¹⁷¹ See footnote 167 above regarding *foe*!

¹⁷² Ibid regarding *foe*!

¹⁷³ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

them not believe they^z.

101. And *lamma*¹⁷⁴ (*when/whence*) came (to) them a messenger from *ende* (by munificence of/by Rule of) Allah, *mussa'ddegon*¹⁷⁵ (*accepter as credible*) for what (is) with them, *nabatha* (*slighting-forsook*) a team of whom^f they^z (*had been*) given the book, Allah's Book beyond¹⁷⁶ their backs, as if/surely they not know.

102. And *ettaba'o*¹⁷⁷ (*they^z closely followed*) what recite the Satans over *Sulaymana's* (Solomon's) proprietorship; and disbelieved not *Sulaymano* (Solomon); [and] but the Satans disbelieved they^z; they^z teach the mankind the magic^x and what (*had been*) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aba'den* (*a lone/any one*) until both say: verily only we (*are*) an essay^{w178}; so let-not disbelieve [you^s], then learn they^z from them both what they^z separate by it^x between the *mar'ee*¹⁷⁹ (*mature/perfect manliness possessor*) and his spouse (*wife*); and not they surely (*are*) *dha'reena* (*futilely harming/hurting*) by it^x of an *aba'den* except by Allah's leave; and they^z learn what hurts them and not benefits them; and *laqad* (*verily, already and affirmatively*) knew they^z surely who^p [*he*] purchased¹⁸⁰ it^x not for him in the Hereafter^w of a *kehalagen*¹⁸¹ (*good-portion/lot*); and surely wretched (*is*) what they^z sold¹⁸² by it^x their selves^w if they^z were (*to*) know.

103. And had that they believed they^z and *ettaqaw* (*they^z had reverentially guarded not to displease Allah*), surely a reward^w from *ende* (by munificence of/by Rule of) Allah (*is*) *kehayron* (*choicer/superior/worthier*) if they^z were (*to*) know.

104. O, you who^f believed they^z let-not say you^z *ra'ena*¹⁸³ (*let-be considerate to us [you^s]/look at us [you^s]*), and let-say you^z

مَنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠١﴾
وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ، وَمَا كَفَرَ سُلَيْمٌ، وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَقًّا يَقُولَانِ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلَّمُوا لِمَنْ أُشْرِكُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا

¹⁷⁴ The particle “لَمَّا” is an *adverbial* particle in the sense of a *past tense* = “ظرف بمعنى حين” = “when!” Coupled with the *present tense* it means: “whence” = “حيث” or it could be a particle of *exception* meaning: *but* or *except*! See الهادي وإعراب القرآن، لمحمود صافي!

¹⁷⁵ The word “*musaddegon*” is more than an “affirmer,” it is *accepter of the referent as credible*!

¹⁷⁶ The word “*وراء*” means: (1) “بعد” (2) “مثلا: ويدرون وراءهم الآخرة.” الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة. (3) ولد الولد its sense of *above reach of knowledge or experience*!

¹⁷⁷ See the *Lexicon* attached to this Translation for the distinction between “تبع” = *follow* and “اتبع” = *closely follow*!!

¹⁷⁸ See the *Lexicon* attached to this Translation for the word “*jetnah*,” which has many meanings!

¹⁷⁹ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل، and the human = الإنسان، the person = الشخص، and the *mar'o* = المرء، being the mature/perfect manliness possessor! Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way with respect to The Qur'an or the *hadeeth*!

¹⁸⁰ The Arabic words: (a) “اشترى” and (b) “شري” occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشترى” means *purchased* and (b) “شري” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

¹⁸¹ The word “خلق” has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for! See الهادي!

¹⁸² See footnote 190 above regarding “اشري”

¹⁸³ The word “*ra'ena*” has two *distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptible way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the *second* meaning; and instead to substitute it with the word “*undburna*!”

*undburna*¹⁸⁴ (*let-listen and pay attention to us [you^s]*), and let-listen you^z; and for the disbelievers (*is*) a painful torment.

105. Not long¹⁸⁵ who^r disbelieved they^z of the book's folk^w, nor the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*), that *younazzala* (*to be iteratively descended*) on you^b of a *khayren* (*mercy/revelation/goodness/desirable/provision/power*) from yourⁿ Lord and Allah particularizes by His mercy^w whom^p [He] wills; and Allah (*is*) possessor (*of*) the munificence, the great.

106. Not [We] abrogate of an *Aya'ten*^w (*Qura'nic statement*) or [We] (*cause*) it^w (*to be*) forgotten, *na'atey* ([We] *accord/bring*) by *khayren* (*superior/worthier*) than it^w or like it^w; have not known[you^s] that Allah over every thing (*is*) Omnipotent.

107. Have not [you^s] known that Allah for Him (*is*) the Heavens^w and the Earth's^w proprietorship; and not for you^b of lesser than/without Allah of a *wa'leyen* (*guardian/ally*) and nor a *na'sseeren* (*multitudinous-succorer*).

108. Or you^z want to you^z ask yourⁿ messenger like what *Mosa* (*Moses*) (*had been*) asked of before; and whoever [he] substitutes¹⁸⁶ (*i.e. takes/receives*) the disbelief by (*i.e. instead-of*) the belief, then *qad* (*already and affirmatively*) [he] strayed the path's intent/center.

109. Longed¹⁸⁷ many of the book's folk if¹⁸⁸ *yarrodokom*¹⁸⁹ (*they^z forthwith-return you^b*) from after yourⁿ belief (*to become*)

رَاعِنَا وَقُولُوا أَنْظِرْنَا وَاسْمَعُوا
وَالْكَافِرِينَ عَذَابُ أَلِيمٍ ﴿١٠٥﴾

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ
عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿١٠٦﴾

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ
بِخَيْرٍ مِمَّا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٧﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ
دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٨﴾

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ
كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ
يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿١٠٩﴾

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ

¹⁸⁴ The word “undburna” is made up of two words: “nadbara” and “na.” The word “nadbara” has many meanings, among them: *looked at* and *was considerate towards* some one with the intention of being *kind* or *reprieving* or both; (2) *considered and appreciated the enormity of some thing*. The “na” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “undburna,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (*i.e. the speakers*).”

¹⁸⁵ The word “يود” translated as “long” means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

¹⁸⁶ The word “يَتَبَدَّلُ” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “good by nature” and He empowered *each* person by a *capacity* to *choose* the good or the bad but *be held accountable for such choices*. (2) The Arabic language has many *characteristics*, among them “التقديم و التاخير” = *hysteron-proteron* (see the *Lexicon* attached to this *Translation* for more elaboration on this point), *giving greater importance or precedence to that which is stated first* in a text, in order to convey a *particular* meaning or an image of some thing! For example in this great *Ayah*: *seemingly* “whoever exchanges the disbelief by the belief then *qad* (*already and affirmatively*) verily [he] (*had*) strayed...” is a *clear* text! However, the reader must bear in mind that (3) given the aforesaid in (1) people by “nature” are good, so they *innately possess good belief* or the *potential for a good belief*! (4) But because of *various influences*, including the personal *unsound biases* a person would *interchange the good for the bad*! For example remember (S 2:61) which says “Said [he]: do you^z seek substituting that which is baser by that which is better? ...” So, when someone seeks to substitute *that which is baser by that which is better* what can you say to him other than what an *unsound choice* he made! Nevertheless that is *his/her choice*! So, in such a case (5) the *bad* receives *precedence* or *priority* and is seen *ahead* or *first*! Thus, (6) the *disbelief* is *more important to him* so he interchanges it with what he already has, *i.e. the innately good belief*! Therefore, (7) this great *Ayah* tries to *depict such a reality*; that is why the *disbelief* is *mentioned first* and the *belief* is *stated last*! (8) Hence what is *seemingly* clear does neither *stands* nor really *applies*! And the Arabs say: “تبدله أي أخذه مكانه” = *interchanged it equals took it in its place*, in other word he had *interchanged what he has with what he does not have*! In this case, he *had interchanged the belief for the disbelief*!

¹⁸⁷ See footnote 247 above regarding “ود، يود” = “long!”

¹⁸⁸ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a “لو” amounts to “if” or “when!” See *إمقي اللبيب، ابن هشام*!

disbelievers, an envy/envyingly of *ende* (*springing of*) their selves^w from after what manifested for them the right; so let-pardon you^z and let-condone you^z until Allah *ya'atey* (*accords/comes*) by His command; verily Allah over every thing (*is*) Omnipotent.

يُرْدُونَكُمْ مِنْ بَعْدِ إِيْمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَأَعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾

110. And *aqemo*¹⁹⁰ (*let-you^z up/sustain the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the *Zakata*^{w191} (*prescribed portion of personal possessions*)^w and what advance you^z for yourⁿ selves^w of *kbayren* (*goodness-/charity/worship*) you^z find it^x *ende* (*with/by Rule of*) Allah; verily Allah by what you^z work (*is*) *Basseeron* (*keen: Seer/-comprehensive Knower of the facts and their ultimate consequences*).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١١﴾

111. And said they^z: never enters the Paradise^w except who^p [*he*] was Jewish or *Nassara* (*Christians*); *telka*^{w192} (*that-afar-it/those*)^w (*are*) their wishes^w; let-say [*you^z*]: *ba'to* (*let-bring forth you^z*) yourⁿ proof *en* (*if*) you^c were *ssa'degeena* (*always-truth-enforcers*).

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٢﴾

112. *Bala*¹⁹³ (*certainly-not*); whoever [*he*] consigned his face¹⁹⁴ for Allah, while he (*is*) a benefactor, so for him (*is*) his remuneration *enda* (*by munificence of/by Rule of*) his Lord; and (*is*) neither a fear on them, and nor they sadden.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

113. And said-she^y the Jews: the *Nassara* (*Christians*) (*are*) not-she^y on a thing; and said-she^y the *Nassara* the Jews (*are*) not-she^y on a thing, while they recite the book; like *tha'leka* (*that-afar-it/thai*) said who^r not know they^z like their say; so Allah rules among them The *Qeyamatey's*^w (*Judgment's*) Day in what they^z were in it^x differing.

وَقَالَتِ الْيَهُودُ لَيْسَتْ الْنَصْرَى عَلَى شَيْءٍ وَقَالَتِ الْنَصْرَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾

114. And who^a (*is*) wronger¹⁹⁵ than who^p [*he*] prevented Allah's mosques that His name (*to be*) mentioned in it^w and [*he*] endeavored¹⁹⁶ in its^w ruin; those not was for them to enter it^w except (*as*) fearers; for them in the world^w (*is*) an ignominy and for them in the Hereafter^w (*is*) a great torment.

وَمِنْ أَظْلَمَ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ وَاسْمُهُ فِي خُرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

115. And for Allah (*are*) the *mashbreqe* (*sunrise's locus*) and the

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا

¹⁸⁹ The word “يُرْدُونَكُمْ” is rooted in “رَدَ” meaning *forthwith-retuned*; example the greeting must be “*forthwith- retuned*,” as in the *Ayah*: “And when (*had been*) greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it.” (S4: 86)!

¹⁹⁰ That is you^z up/sustain/maintain all the rituals necessary!!

¹⁹¹ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

¹⁹² See the *Lexicon* attached to this *Translation* for an elaboration on this *conjunctive noun*!

¹⁹³ The word “*bala*”= “*indeed-not*” is absolutely *not* synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

¹⁹⁴ The word “face” has at least *eight different* meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) *the entity of*.

¹⁹⁵ See the *Lexicon* attached to this *Translation* for “ظالم”= “فاعل الظلم”= “*injustice-doer*” and “أظلم”= “*wronger*”

¹⁹⁶ See the *Lexicon* attached to this *Translation* for remarks on the word “سعى,” denoting *agility and vigor of gait*!

maghrebe (sunset's locus); so, where ever you^z turn/diverge so hither (is) Allah's Face¹⁹⁷; verily, Allah (is) Wa'seon¹⁹⁸ (Surrounder and encompassing all things), Omniscient.

116. And said they^z: Allah *ittakbatha*¹⁹⁹ ([He] took and made) a son; *Subhana*²⁰⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather for Him what (are) in the Heavens^w and the Earth^w all (are) for Him *qa'netoona* (they:devotedly-obeyers/ submitters/ supplicants).

117. *Ba'dee'ao*²⁰¹ (Perfect-Originator [He]) (of) the Heavens^w and the Earth^w and if [He] decreed a matter^x then verily only says [He] for it^x: let-be [you^s] so [it^x] is.

118. And said who^r not know they^z *lawla* (why not/ wherefore) speaks Allah (to) us, or *ta'ateena* ([you^s]: come/ bring us) an *Ayaton*^w (sign/ proof/ miracle); like *tha'leka* (that-afar-it/ that) said who^r of before them similar (to) their say; looked-alike-she^y their hearts; *qad* (already and affirmatively) manifested We the *Aya'te*^w (=plural of *aya'ton*) for a people *yougenoona* (those who believe with certitude).

119. Verily We sent you^s by the right, a *basheeran*²⁰² (iterative teller of pleasing tidings) and *natheeran* (iterative warner); and (shall be) not asked [you^s] *a'n* (regarding)²⁰³ the *Jaheem's*^{w204} (intensely-blazing Fire^w) companions.

120. And never (shall) delight *a'n*²⁰⁵ (about) you^s the Jews, and nor the Nassara (Christians) until *tattabe'a*²⁰⁶ ([you^s] closely-follow) their sect^w/ faith^w; let-say [you^s]: verily, Allah's aright-guidance^x it^x (is) the aright-guidance^x; and indeed *en(if) ettaba'ata* (closely-followed you^s) their *ahwa*²⁰⁷ (tendentious likings) after (that) which^x came (to) you^s of the knowledge, not for you^s from Allah of a *wa'leyen* (guardian/ ally), nor a *nasseeren* (multitudinous succorer).

121. Whom^r *aa'taynabum* (We gave/ accorded them) the book^x

فَتَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ



وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَبِيلٌ



بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةً كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ



إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَن أَصْحَابِ الْجَحِيمِ



وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ



الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ

¹⁹⁷ The Arabic tongue expression "Allah's Face" = Allah's pleasure and/or His countenance, His Entity, His only.

¹⁹⁸ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

¹⁹⁹ The word "ittakbatha" from "ittakbathu" which is "افتعال" for "اتخاذ" as stated in لسان العرب; therefore, "ittakbatha" is always taking and assuming some thing about what was taken! Thus, it is not just the mere taking!

²⁰⁰ The word "subhanahu" = "سبحانه" has no English equivalent! The word is made up of two parts: "subhana" and the pronoun "hu" = "Him!" Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

²⁰¹ The word "badi'ee" has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See الهادي!

²⁰² See the Lexicon attached to this Translation for bashashara/youbashsharo/ mubasheron = ابشراً يبشراً مبشراً

²⁰³ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن!"

²⁰⁴ The word "al-jahim" is proper noun, but it means intensely blazing fire! See الراغب!

²⁰⁵ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن!"

²⁰⁶ See the Lexicon attached to this Translation for the distinction between "تبع" = followed and "اتبع" = closely-followed!

²⁰⁷ The word "hu" translated as "(tendentious-likings)," which in and of itself could be good or bad, noble or vile! The Messenger (SAWS) says that believes not anyone of you until his "هو" agrees with what I came with, i.e. The Qur'an and true/good Hadeeth.

they^z recite it^x its^x right recitation; those, they^z believe by it^x; and whoever disbelieves [be] by it^x then those they (are) the losers.

تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَن يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

122. O, Israel's sons: let-remember you^z My boon^{w208} which^u an'amto²⁰⁹ (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you^b and surely I preferred you^b over²¹⁰ the worlds.

يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

123. And *ettago* (let you^z reverentially self-protect in) a day (in which) no self^w requites a'n²¹¹ (avails instead of) a self^w a thing; and neither (to be) accepted from it^w adlon (equivalnce/ransom), and nor benefits it^w an intercession^w and nor they (are to be) succored they.^z

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةُ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

124. And *edh* (when) his Lord essayed Ebraheema (Abraham) by words^w; then [be] concluded them^{y212}; said [He]: I am making you^g for the mankind a leader; said [be]: and of my progeny^w; said [He]: not attain My covenant the *dba'lemeena*²¹³ (injustice-doers).

وَإِذْ آتَيْنَا إِبْرَاهِيمَ رُبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

125. And *edh* (when) We made The House a *matha'batan*²¹⁴ (frequented-resort/recoupment) ^w for the mankind and a security; and *ittakbetho*²¹⁵ (let-take and make you^z) of Ebraheema's (Abraham's) *maqa'me* (standing-location) *mussalla* (Prayer-place); and We covenanted to Ebraheema (Abraham) and Ismaela (Ishmael): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer) as *sojode* (he-they who kowtow in the Prayer).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

126. And *edh* (when) said Ebraheemo (Abraham): my Lord let-make [You^s] this *baladan*^{x216} (township, i.e. during establishment of Makkah) secure; and let-provide [You^s] its^{x217} folk of the *thamara'te*^w (trees/plants/crops/fruits) ^w who^p [be] believed of them by Allah and The Day The Last; said [He]: and who^p [be] disbelieved then *omattey'aobo* ([I] let him relish the transitory worldly delight) a little, afterwards [I] (shall) force him to The Fire's^w torment, and wretched (is) the destiny.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَفِي سَئِيرِ الْمَصِيرِ ﴿١٢٦﴾

127. And *edh* (when) raises²¹⁸ Ebraheemo (Abraham) the bases^w of The House and Ismaelo (Ishmael) [too]: O, our Lord: *taqabbe*²¹⁹ (let-clemently accept [You^s]) from us, verily You^g

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا

²⁰⁸ See the *Lexicon* attached to this Translation for "ne'amali" ("boon")!

²⁰⁹ See footnote 7 for "انعم"!

²¹⁰ Qur'an commentators are almost unanimous that this is in reference to the people of that time, i.e. Moses contemporaries!

²¹¹ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن"!

²¹² The "them" to indicate "هن" rather "it" and would or could be "اتمهن"! Also the pronoun "هـ" in "اتمهن" refers to to "him" meaning he did according to their dicta! See احمد الحلبي!

²¹³ The word *ظالم* in "فَاعِلُ الظَّالِمِ" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice!"

²¹⁴ The word "مَثَابَةً" = "لربما تعني يثاب زواره" = so it could mean: recouped/rewarded are its visitors.

²¹⁵ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالُ" for "الِاتَّخَاذَ," as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and assuming some thing about what was taken! Thus, it is not just the mere taking!

²¹⁶ The word "*Al-balada*," confused by some people for "*Al-baldah*," is an Arabic word with a least three distinct meanings: (1) region or country, or a place; however, a settlement, or a city within a region or country is "*Al-baldah*." (2) The present city of Makkah, itself; (3) any left over marks or signs on a body.

²¹⁷ The pronoun "هـ" in "اهله" refers to the "township" = "البلد"!

²¹⁸ What is to be noted here is "raises" not establishes, i.e. the foundations were already there!

²¹⁹ The word used in The Qur'an is "تَقَبَّلَ," not "اَقْبَلَ" = accept. Thus, "تَقَبَّلَ" means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy

You^s (are) The Sameeo²²⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

128. O, our Lord: and let-make²²¹ us [You^s] both Muslims²²² for You^s; and of our progeny^{w223} Ummatan^{w224} (generation/followers of a messenger)^w Muslim-she^y for You^s; and let-show us [You^s] our rites, and let-relent [You^s] on us; verily You^s You^s (are) The Tanwabo (iterative Relent), Ar-Raheemo (The multitudinous mercy Giver).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿٢٢١﴾

129. O, our Lord: and let-mission²²⁵ [You^s] in them a messenger of them (to) recite [be] on them Your^t Aya'te^w (messages) and (to) teach them [be] The Book and the bekmata^{w226} (wisdom)^w and youzakekey²²⁷ (to be: purifies/exculpates/swells/-befits/and suits) them; verily You^s You^s (are) The Mighty The Hakeemo²²⁸ (infinite bekma^{h229} Possessor)²³⁰.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٢٢٢﴾

130. And who^a [be] desires²³¹ a'n (off) Ebrabeema's (Abraham's) sect^w/faith^w except whomever [be] befooled his self^w; and laqad (verily, already and affirmatively) isstafaynabo²³² (We had superlatively and exclusively selected him) in the world^w; and verily he (is) in the Hereafter^w surely of the ssa'leheena (righteous-people).

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٢٣﴾

of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete! So, Allah is besought to accept it as is, with the already known shortcomings it may have therein! So Allah accepts it by His clemency! So, **تَقَبَّلْ** = Let-[You^s] clemently accept!

²²⁰ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المُسْمِعُ"

²²¹ Here "make" by necessity meaning continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims.

²²² The invocation as stated here is for both Ebrabeem (Abraham) and his son, Ismael (Ishmael). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this particular young companion of Mohammad (SAWS) the "Ta'awel" = ultimate meanings of The Qur'an. Ibn Abbas read this word "Muslemay'ne," grammatically for dual (two), versus "Muslimeen," the plural for Muslim = Muslims. Clearly, father and son here are already Muslims; but this prayer is intended to increase and keep their submission to Allah constant.

²²³ The word "ذُرِّيَّة" linguistically has double meaning: (1) ancestry or (2) progeny! See اللسان! Clearly in this context progeny is what applies! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

²²⁴ The word Ummah has many meanings: (1) Mother (called Umm or Ummah); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an Ummah; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a whole nation! In The Qur'an, Ebrabeem (Abraham) is described as "Ummah;" (11) a generation; (12) people; (13) community; (14) main section of the road.

²²⁵ The word "بَعَثَ" in "ابْعَثْ" carries several meanings, among them: sent, missioned, resurrected, awakened, and prompted!

²²⁶ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "bekmah!" See the Lexicon attached to this Translation, for an exposition!

²²⁷ The word "يُزَكِّيهِمْ" here it's, and Allah is knower, [be] exculpates, and befits/suits them! See التفاسير and اللسان!

²²⁸ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

²²⁹ See the Lexicon attached to this Translation for "bekmah!"

²³⁰ Ibid!

²³¹ The Arabic word "يرغب" assumes different meaning, depending on how it is coupled by various prepositional articles! For example: "يرغب" not coupled by any article = [be] desires/likes! However, "يرغب عن" = [be] desire off/averts, or "يرغب في" = [be] likes, or "يرغب إلى" = [be] asks and beseeches, or "يرغب ب" = [be] prefers!

²³² See the Lexicon to this Translation for elaboration and some specific examples! The word "اصطفى" means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter "على" In the case of (a) it could include more than a single element! In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء" In the case of (b) the subject of "الاصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity!

131. *Edb (when) said for him his Lord: as'lem (let-you^s be Muslim= he who submit to Allah's prescriptions and proscriptions); said [he]: Muslim I (have become) for the worlds' Lord.* إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾
132. And enjoined by it^w *Ebraheemo (Abraham) his sons and (so did) Ya'aqoobo (Jacob), O, my sons: verily Allah isstafa²³³ ([He] had superlatively and exclusively selected) for you^b the religion; so let-not assuredly die²³⁴ you^z except while you^f (are being) Muslims.* وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَنْبَىٰ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾
133. Or witnesses were you^c *edh (when) hadbara²³⁵ (attended at predetermined time and place) the death Yaqooba (Jacob), edh said [he] for his sons: what (do/should) worship you^z from after me; said they^z: we worship your^t Elaha (Deity) and Elaha of your^t fathers Ebraheema (Abraham), and Ismaela (Ishmael) and Is'baqa (Isaac), Elahan (Deity) One and we (are) for Him Muslims.* أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾
134. *Telka^w (she-that-afar-it^w/it^w) (is) an Ummaton^w (nation/community)^w qad (already and affirmatively) ceded-she^{y236}; for it^w what earned-she;^y and for you^b what earned you^c; and not (are to be) questioned you^z amma(regarding) what they^z were working.* تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾
135. And said they^z: let-be you^z Jewish or Nassara (Christians), *tahtadow (you^r find and accept the aright-guidance); let-say[you^r]: rather Ebraheema's (Abraham's) sect^w/faith^w ha'neefan²³⁷ (soundly-leaning [he]) and not was [he] of the mushbrekeena (be-they who partner deities with Allah/he-polytheists).* وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾
136. Let-say you^z: we believed by Allah and what (had been) descended to us and what (had been) descended to Ebraheema (Abraham), and Ismaela (Ishmael), and Is'baqa (Isaac), and Yaqooba (Jacob), and the As'batte²³⁸ (tribes-of-Jacob's grandsons), and what oteya (had been accorded/given to) Mosa (Moses) and Esa (Jesus), and what oteya the prophets from their Lord; not differentiate [we] among an aba'den²³⁹ (a lone/any one) of them, and we (are) for Him Muslims.
137. Then if they^z believed by like what you^c believed by it^x then qad (surely and affirmatively) ehtadow (they found and accepted the aright-guidance); and if they^z diverted, so verily only they (are) in a conflict; so shall suffice²⁴⁰ you^g قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾
فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِمْ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي

²³³ Ibid!

²³⁴ In the Arabic text the word “die” in the intensive form is suffixed to the pronoun “you,” implying *never should you die except as Muslims, i.e. be prepared for death any time and thus keep on as Muslims.*

²³⁵ The word “حضر” means *currently existing i.e. being at hand or at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class! In the case of “death” although *no one* knows “*where*” or “*when*” nevertheless, such *potential existence could materialize any time and any where* and “death” *knows when and where to be present to take the life of dying!*

²³⁶ In Arabic grammar, broken-plural is referred to/denoted by *feminizing-denotative suffix*=“ت التانيث”=she^y! As the word “Ummaton” is *feminin*, so *imperatively* it's denoted by she^y; hence ceded-she^y! See the Prelude

²³⁷ The word “حنيفاً”=“ميلاً” is an *adverbial construct*, hence “leanly!” See لمحمود صافي القرآن، لإعراب القرآن، The “leaning” is *to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worship!*

²³⁸ The word “as'bat” with respect to the *Jews* is like the “tribes” with respect to the *Arabs*! See اللسان!

²³⁹ See the Lexicon attached to this Translation regarding “أحد”

²⁴⁰ The phrase “suffice you,^g” means *Allah is sufficient on your behalf to prevent or avert any harm to come to you from them.*

them²⁴¹ Allah; and He (*is*) The *Sa'meeo*²⁴² (*The Acute-Hearer/ The Enabler of others to hear/ The favorable Answerer to prayer*), The Omniscient.

شَقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ
السَّمِيعُ الْعَلِيمُ ﴿٢٤١﴾

138. Allah's *Ssebhghata*²⁴³ (*Allah's: religion/ nuance/ dye/ nature*)^w and who^a (*is*) *absa'no*²⁴⁴ (*perfecter and beautifuler*) than Allah's *Ssebhghata*^w; and we (*are*) for Him worshippers.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ
صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿٢٤٢﴾

139. Let-say [*you*^s]: do you^z mutually argue (*with*) us in Allah while He (*is*) our Lord and yourⁿ Lord; and for us (*are*) our works and for you^b (*are*) yourⁿ works; and we (*are*) for Him *mukhlessona* (*truly faithfals*).

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا
وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ
أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿٢٤٣﴾

140. Or say you^z: verily/that *Ebrabeema* (*Abraham*) and *Ismaela* (*Ishmael*), and *Is'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) and the *As'batte* (*tribes-of-Jacob's grandsons*) were Jewish or *Nassara* (*Christians*); let-say [*you*^s]: are you^f knowinger or Allah; and who^a (*is*) wronger²⁴⁵ than whom^p [*he*] concealed a testimony^w he has from Allah; and Allah (*is*) not neglector *amma* (*regarding*) what you^z work.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ
كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ
أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةَ عِنْدَهُ مِنْ اللَّهِ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٢٤٤﴾

141. *Telka*^w (*far-that-it^w / it^w*) (*is*) an *Ummaton*^w (*generation/ people*)^w *qad* (*already and affirmatively*) ceded-she^y; for it^w what earned-she^y and for you^b what earned you^c; and (*are*) not (*to be*) questioned you^z *amma* (*regarding*) what they^z were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿٢٤٥﴾

142. Shall say the mooncalves of the mankind: what diverted-/diverged them *a'n* (*off*) their *Qeblata*²⁴⁶ (*direction to face during Prayer*)^w which^u they^z were on it^w; let-say [*you*^s]: for Allah (*are*) the *mashrege* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*); [*He*] aright-guides whom^p [*He*] wills to a *Sseratten* (*road/ way*) straight.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا
وَلَنَهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا
قُلْ لِلَّهِ الشَّرْقُ وَالْمَغْرِبُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٤٦﴾

143. And like *tha'leka* (*that-afar-it/ that*) We made you^b an *Ummatan*^w (*generation/ peoples*)^w *wasattan*²⁴⁷ (*just/ middle*), to you^z be *shohada* (*witnessers/ testifiers*) over the mankind, and the messenger [*to*]²⁴⁸ be [*he*] a *sha'heedan* (*witnesser/ testifier*) over you^b; and not made We the *Qeblata*^w (*direction to face during Prayer*)^w which^u you^g were on it^w except for Us (*to*) know²⁴⁹ whom^p *yatta'beo*²⁵⁰ (*[he] closely follows*) the messenger

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي
كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ

²⁴¹ The “س” in “فسيكفيك” is closer/ more imminent than “سوف” = “will!” See أحمد الحلبي! But in English there is no way to distinguish the effect of the “س” and “سوف” per se! So for the “س” shall, will be used!

²⁴² See the *Lexicon* attached to this Translation for this multi-meaning word “Same’o” = “المسمع!”

²⁴³ The Arabic phrase “*Ssibghata* Allah,” is made up of two words: (a) “*Ssibghata*” literally meaning dye; (b) (1) *creed*, (2) *religion*, (3) *creation of Allah*.

²⁴⁴ There is no English word for أحسن = *absano*! Both words *perfecter* and *beautifuler* are in their *adjective* senses!

²⁴⁵ See the *Lexicon* attached to this Translation for “ظالم” = “injustice-doer” and “أظلم” = “wronger!”

²⁴⁶ *Qeblah* means the direction to which a person faces; however, in *Islam* it is the direction to which all Muslims face during their five daily Prayers or any time they perform such a Prayer, which is towards the *Ka'abah* in Makkah.

²⁴⁷ This word “*wasattan*” literally means *just/ideal/ middle* or *medial*. However, this term in this context has at least two distinct meanings: (1) The “*wasatt*” person, is the one who is *just/ideal* and judges *fairly* and *justly* among groups of peoples; (2) And Allah knows best, in *Islamic terms* the وسط = *wasatt* of any thing is the *just/ideal/ best /middle* or *strongest* part of it; thus, the term “*wasatt*” evolved to mean that the Muslims are *emplaced* to be most witnesses vis.a.vis others and thier respective religions, as Muslims: (a) *believe* in Allah, (b) *enjoin virtue*, and (c) *forbid vice*! Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers!

²⁴⁸ The reason this “to” [is] in a bracket because it seems as if it is “hidden,” like “الضمير المستتر”

²⁴⁹ To “*know*” here, does not mean Allah needs to know, as if He does not know, absolutely not; because He knows everything and any thing before they happen, as time is not a hinderance. So, to “*know*” here means for the *accounting* with respect to the *doers* and *relevant others*, so that no one could ever claim other than the facts!

²⁵⁰ See the *Lexicon* attached to this Translation for the distinction between “اتبع” = *followed* and “اتبع” = *closely-followed*!

of whom^p [he] transposes²⁵¹ over his both heels²⁵²; and *en* (*albeit*) was-she^y surely a big^w except on whom^r Allah aright-guided; and not was Allah indeed to waste yourⁿ belief; verily Allah by the mankind (*is*) surely Ra'oofon²⁵³ (*iteratively Forbearer/ Clement*) Raheemon (*iterative mercy Giver*).

الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّكُمْ إِنْ كَانَتِ الْإِنْسَانُ لِرَءُوفٍ رَحِيمٍ ﴿٢٢٤﴾

144. *Qad*²⁵⁴ (*iteratively and affirmatively*) [We] see your^t face's *taqalloba*(*repetitive transpose*) in the sky^w; so surely We (*shall*) assuredly shift/divert you^g to a *Qeblatan*^w (*direction to face during Prayer*)^w (*which*) [you^s] delight it^w; so let-shift/divert [you^s] your^t face *shattra*(*towards*) The Mosque^x The Sacred^x; and whence you^c were so let-shift/divert you^z yourⁿ faces *shattra*it^x; and verily who^r *oto*(*had been accorded they*^z) the book surely know they^z that it^x (*is*) the right^x from their Lord; and not Allah(*is*) neglector *amma*²⁵⁵ (*regarding*) what they^z work.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَاللَّهُ يَغْفِلُ عَمَّا يَعْمَلُونَ ﴿٢٢٥﴾

145. And indeed *en*(*if*) *atyta* (*came/ brought you*^s) whom^r *oto* (*they*^z *had been accorded/given*) the book by every *Aya'ten*^w (*sign/proof/ miracle*) not followed they^z your^t *Qeblata*^w; and not you^s (*are*) surely their *Qeblata*^w follower; and nor some (*of*) them surely a *Qeblata*^w follower (*of*) some (*others*); and indeed *en* (*if*) *ettaba'a'ta*²⁵⁶ (*closely-followed you*^s) their *ahwa* (*tendentious likings*) from after what came (*to*) you^g of the knowledge, verily you^g (*are*) then surely of the *dha'lemeena*²⁵⁷ (*injustice-doers*).

وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿٢٢٦﴾

146. Whom^r *aa'taynahum* (*We accorded/given them*) the book they^z know him/it^{x258} like they^z know their sons; and verily, a team of them surely they^z conceal the right while they^z know.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿٢٢٧﴾

147. The right (*is*) from your^t Lord, so let not assuredly be [you^s] of the dubitantes.

الْحَقُّ مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٢٢٨﴾

148. And for each (*is*) a directive^w/behest^w he (*is*) a turner (*to*) it^w; so let-you^z vie²⁵⁹ (*to gain*) the *kbayra'te* (*desirables-traits of worthiness and goodness*); wherever you^z (*may*) be, *ya'a'tee* (*brings/comes*) by you^b Allah together; verily Allah over every-thing (*is*) Omnipotent.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيًا ۚ فَاسْتَغْبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٢٩﴾

²⁵¹ The word “ينقلب”= “they transpose,” means he betook himself returning!

²⁵² The phrase “reverts over his two heels” in this great *Ayah* is Arabic tongue expression, meaning: returned to where he came from in a hurry!

²⁵³ The word “رؤوف” of “الرافة” which is more intensive than “الرحمة,” as “الرحمة”=“mercy,” which is kindness imparting delight to its recipient; while “الرافة” is in addition to “الرحمة” it involves protecting against any possible future undesirable happening to the recipient, i.e. clemency. Hence, “الرافة” is a protective-mercy=clemency. And “رؤوف” is multitudinous protective mercy doer or multitudinously clement. See التاج!

²⁵⁴ The particle “Qad” preceding a future tense means “للتوكيد والتأكيد”= “iteratively and affirmatively!” See المعني!

²⁵⁵ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”!

²⁵⁶ See footnote 309 above for the distinction between “تبع”= followed and “اتبع”= closely-followed!

²⁵⁷ The word “ظالم” in “ظالمون”= “ظالمون”= “the injustice-doer,” as “الظالم”= “injustice!”

²⁵⁸ The pronouns “he/it” could refer to the truth, or to Mohammad (SAWS). Thus the pronouns “be/it” could refer to either (A) Mohammad (SAWS) or (B) to the “truth” concerning the then recent change of the *Qeblah*! Most commentators on The Qur'an believe that the suffixed pronoun “be” referring to (A) while some others believe that it refers to (B). That is why here we chose both!

²⁵⁹ It must be pointed out here that the vying is not (a) to or (b) for, as both, “to” or “for,” would imply they are outside the good things; while in fact they are already within them, only they have to vie for higher-ranking position or achievements!

149. And from whence exited you^g then let-turn/divert [you^s] your^t face *shattra* (towards) The Mosque^x [The] Sacred^x; and verily it^x (is) surely the right^x from your^t Lord; and not Allah (is) neglecter *amma*²⁶⁰ (regarding) what you^z work.

150. And from whence exited you^g then let-turn/divert [you^s] your^t face *shattra* (towards) The Mosque^x [The] Sacred^x; and whence indeed you^c were, so let-turn/divert you^z yourⁿ faces *shattra* it^x albeit/for (i.e. so that) not be (for) the mankind over you^b an argument^w except whom^r *dhalamo*²⁶¹ (they^x wronged); so let-not *takhsshaw* (you^t reverently-fear) them and *ikhshaw* (let-you^t reverently-fear) Me; and to [I] conclude²⁶² My boon^{w263} on you^b [and] *la'alla*²⁶⁴ (craving currently unavailable deed that/perhaps) you^b *tahtadona* (you^x find and accept the aright-guidance).

151. Like what We sent in you^b a messenger of you^b [he] recites on you^b Our *Aya'te*^w (messages/*Qur'anic statements*) and *youzakkey*²⁶⁵ (he blessedly purifies/exculpates/swells/and befits/suits) you^b and [he] teaches you^b The Book, and the *hekmeta*^{w266} (wisdom)^w and [he] teaches you^b what not you^z were knowing you^z.

152. So let-remember you^z Me, [I] remember you^z; and let-you^z thank for Me and let-not *takforoona*²⁶⁷ (disbelieve/be-ungrateful you^t towards Me).

153. O, you who^t they^z believed: let-you^z seek assistance by the patience and the Prayer^w; verily Allah (is) with the *ssabereena* (people of patience).

154. And let-not say you^z for whom^p (to be) killed [he] in Allah's path²⁶⁸ decedents; rather (be-they are) *ahya'on*²⁶⁹ (quick/living/alive-people); [and] but not perceive you^z.

155. And verily We (shall) assuredly²⁷⁰ *nablow* (charge/essay) you^b by a thing of the fear²⁷¹ and the hunger, and a diminution of: the possessions and the selves^w and the *thamara'te*^w (trees/plant-crops/fruits)^w; and *bashshe're*²⁷² (let-tell you^s pleasant tidings) the *ssa'bereena* (people of patience).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لَعَلَّكُمْ يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي وَلَئِنَّكُمْ بِنِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَتَذَكَّرُونَ ﴿١٥٠﴾

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ ﴿١٥٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَنَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

²⁶⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن"

²⁶¹ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

²⁶² See the *Lexicon* attached to this Translation for the difference between "conclude" and "complete!"

²⁶³ See the *Lexicon* attached to this Translation for "نعمة" ("boon")!

²⁶⁴ For the words "عسى", "لعل", "ليت" are special particles, for each refer to the *Lexicon* attached to this Translation!

²⁶⁵ The "يزكّيكم" here means, and Allah is knower, [he] exculpates, and befits/suits! See *اللسان* and *التفاسير*!

²⁶⁶ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "hekma!" See the *Lexicon* attached to this Translation, for an exposition!

²⁶⁷ The word "تَكْفُرُونَ" has "الباء المحذوفة مفعول به" and "ن الوقاية" and "تَكْفُرُونَ" that is let-not be you ungrateful for My boon! See *إعراب القرآن*, لمحمود صافي!

²⁶⁸ Many translators translate: "في سبيل الله" = literally, "in the path of Allah," "as in the cause of Allah." The first choice is more to the textual diction in the *Ayah*, although interpretively speaking "cause" is remotely acceptable.

²⁶⁹ The word "أحياء" is subjective, masculine, plural noun! It means: be-they who are alive! The word "quicks" mean "أحياء" as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*!

²⁷⁰ The "ن" in "لَنَبْلُوَنَّكُمْ" is a juratory "القسم" "ل" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

²⁷¹ By scholarly Arabic the word: "الخوف" = "القتل" See *تاج العروس* and *اللسان*!

²⁷² The word *bashshe're* = "يُشَرِّ" has no English equivalent *per se*! So, we resort to transliteration and parenthetical explanation! It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of

156. Who ^r if betided-she ^y them a disaster ^w said they ^z : verily we (are) for Allah and to Him verily we (are) returnees ²⁷³ .	الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
157. Those on them (are) prayers ^{w274} from their Lord and a mercy ^w and those they (are) the <i>muhtadoona</i> ²⁷⁵ (be-they who found and accepted the aright-guidance).	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾
158. Verily the <i>Ssafa</i> and the <i>Marwata</i> ²⁷⁶ (are) of Allah's rites; so whoever [be] pilgrimaged (to) The House or <i>e'atamra</i> ²⁷⁷ (he did the lesser pilgrimage) then no <i>jonaha</i> ²⁷⁸ (sin) (is) on him to <i>yatta'wanfa</i> ²⁷⁹ (iteratively circumambulate [be]) by them both; and whoever [be] volunteered <i>khayran</i> (prescribed extra worships), verily Allah (is) Thanker, Omniscient.	﴿١٥٨﴾ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾
159. Verily who ^r they ^z conceal what We descended of the evidences-she ^y and the aright-guidance ^x from after what We manifested it ^x for the mankind in The Book, those curses them Allah and curse them the cursers.	﴿١٥٩﴾ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾
160. Except whom ^r they ^z repented and they ^z mended and they ^z manifested, then those [I] (shall) relent on them; and I am The <i>Tamwabo</i> (iterative Relent) <i>Ar-Raheemo</i> (The iterative mercy Giver).	﴿١٦٠﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّاهُ فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾
161. Verily who ^r they ^z disbelieved, and died they ^z while (being) disbelievers, those on them (is) Allah's curse ^w and the angels' and the mankind's wholes [too].	﴿١٦١﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾
162. Immortals they ^z (are) in it ^{w280} ; neither (to be) lightened a'n ²⁸¹ (off) them the torment, and nor they (are to be) reprieved.	﴿١٦٢﴾ خَالِدِينَ فِيهَا لَا تَخَفُفُ عَنْهُمْ أَلْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾
163. And your ⁿ <i>Elabo</i> (Deity) (is) One <i>Elabon</i> (Deity); there (is) no <i>Elaba</i> (Deity) except Him, <i>Ar-Rahmano</i> , <i>Ar-Raheemo</i> (The multitudinous mercy Giver).	﴿١٦٣﴾ وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

the times *pleasing* to some recipients! As some times “grievous” tiding could be the case! Clearly *demeritorious* people do not deserve any *pleasant* tidings, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of dismality is very fitting for them!

273 The part of this Generous *Ayah* that states: “Verily we for Allah and to Him we are returnees” is called “*doa’a al-esterja’a*,” meaning “the prayer of seeking the refuge,” which in turn means invoking Allah’s assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once “*doa’a al-esterja’a*” is remembered and recited in whatever personal predicament happens to befall one, the *Hadeeth* says that Allah will *alleviate the plight in progress and replace it with some thing far better and delightful*!

274 “Prayer” from Allah on any one means: Allah’s *granting of His forgiveness and mercy plus extending His compassion and blessing* to those on whom the prayer is said to be for. The reason there is “mercy” after the “prayer” is to compound/to intensify His mercy on the referenced entity.

275 See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoona*” / “*muhtadeena*”

276 The *Ssafa* and the *Marwa* are twain small hills next to the *Ka’abah*. The *pagan-Arabs* were performing rituals around the twain hills.

277 The word “*E’atamara*” means made “*Umrah*,” which is referred to as the “*lesser pilgrimage*” i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) time/ceremonies.

278 See the *Lexicon* attached to this Translation for the meaning of the word “*جَنَاحٌ*” figuratively taken to symbolize the *inclination* to sin or the *sin* itself! So, no “*جَنَاحٌ*” = no sin or no-inclination to sin!

279 The word “*طَوْفٌ*” has two distinct meanings: (1) *iteratively circumambulate*, and (2) *fill-up the place*, as that of “*الطوفان*” which fills up the place to *overflowing*! See *اللسان*! However, the current rites, the *hurried* ambulation (*rapid movement*) is *between* the *Ssafa* and the *Marwa*, is called “*Sa’ey*.” So, perhaps, and Allah knows best, this “*circumambulating*” is in the sense of *filling-up* in between the *Ssafa* and the *Marwa*, by their *group gatherings*!

280 The pronoun “*it*” could refer to the *curse* or to *Hell*, the *punishment* for the curse, *all are feminine* in Arabic.

281 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “*عن*”

164. Verily in the Heavens^w and the Earth's^w creation, and successive varying (*of*) the day and the night, and the *fol'ke^x* (*ship/ships*)^x which^u [runs/run]^w in the sea by what benefits the mankind, and what Allah descended from the Heaven^w of water^x so [He] quickened by it^x the land^w after its^w death, and disseminated [He] in it^w of every *dabba'ten*²⁸² (*she-moving-creature*), and variegating the winds^w and the *saba'be*²⁸³ (*gliding-clouds*) the *musakhkha're*²⁸⁴ (*that which is driven*) between the Heaven^w and the Earth^w, surely (*are*) *Aya'ten*^w (*messages/signs/proofs*) for a cerebrating people.

165. And of the mankind who^p *yattakhetho*²⁸⁵ ([*he*] *takes and presumes*) of lesser²⁸⁶ than/without Allah compeers; they^z love them as love (*of*) Allah, while who^r believed they^z (*are*) harder love for Allah; and if²⁸⁷ (*were to*) see who^r *dhalamo*²⁸⁸ (*they^z wronged*) *edb* (*when*) they^z see the torment, that the strength^w together (*is*) for Allah, and that Allah (*is*) severe in the torment.

166. *Edb* (*when*) disavowed who^r *ettobe'o*²⁸⁹ (*they^z who had been closely- followed*) of whom^r *ettaba'o* (*they^z who closely-followed*), and saw they^z the torment, and *taqatta'at* (*iteratively-severed-she^y*) by them the means²⁹⁰.

167. And said who^r *ettaba'o* (*they^z who closely-followed*) had that for us another recurrence^{w291} then we (*shall*) disavow [*of*] them as they^z disavowed [*of*] us; like *tha'leka* (*that-afar-it/that*) Allah shows them their works *basara'ten*^{w292} (*ardent contritions*)^{w293} on them; and not they surely (*are*) exiting from The Fire^w.

168. O, you the mankind: let-eat you^z from what (*is*) in the land^w - /Earth^w (*as*) goodly legitimate, and let-not *tatta'be'o*²⁹⁴ (*you^z closely-follow*) the steps^w of [the] Satan; verily he (*is*) for you^b a foe²⁹⁵ manifest.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفَلَكَ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَا يَتَى لِقَوْمٍ يَعْقِلُونَ ﴿٢٨٤﴾

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ
اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ
ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ
جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿٢٨٥﴾

إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
الْأَسْبَابُ ﴿٢٨٦﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا لَنَا كُرَّةٌ
فَنَنْتَبِرُ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ
يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ
وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿٢٨٧﴾

يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ
حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٨٨﴾

²⁸² For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

²⁸³ The word “*سحاب*” versus “*غيم*,” is that the “*سحاب هو ينسحب*” i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it’s *plural* of a “*إسحابة*” Whereas the “*غيم*” *appears stationary*! أنظر اللسان!

²⁸⁴ The word “*musakhkhar*” is a *singular objective noun*, with no English equivalent *per se*, as almost always for *objective nouns*! “*musakhkhar*” means: that which is driven!

²⁸⁵ The word “*اتَّخَذَ*” from “*الِاتَّخَاذَ*” which is “*إِفْتَعَالٌ*” for “*الِاتَّخَاذَ*,” as stated in لسان العرب; therefore, “*اتَّخَذَ*” is *always* taking and presuming *some thing* about what was taken! Thus, it is *not* just the mere *taking*!

²⁸⁶ The phrase “*lesser than*” *explicitly* states the obvious fact which “*instead of*” might hide, that whatever is taken is *lesser* than Allah! Therefore, why take that *lesser* entity for a compeer to Allah?

²⁸⁷ The particle “*لو*” since it is a *future-connected verb*, probable to occur and *not* sure it’s a present occurrence, such a “*لو*” amounts to “*if*” or “*when*!” See هشام إبن هبيب، ابن هشام!

²⁸⁸ See the *Lexicon* attached to this Translation for “*ظالم*” = “*ظالم*” = “*injustice-doer*” and “*أظلم*” = “*wronger*”!

²⁸⁹ See the *Lexicon* attached to this Translation for the distinction between “*تبع*” = [*be*] *followed* and “*اتبع*” = [*be*] *closely-follow*!

²⁹⁰ The word “*means*” here means, and Allah knows best, the *bases* or *ways* of *motives* for any *conduct of relations*.

²⁹¹ The word “*recurrence*” here means *another chance*!

²⁹² The word “*حسرة*” = “*أشد الندم*,” see التاج! Thus we *qualify* the word “*contrition*” by *ardent* to *intensify* contrition!

²⁹³ Ibid!

²⁹⁴ See footnote 349 above regarding: “[*be*] *closely-followed*”

²⁹⁵ The word “*عدو*,” in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see الهادي واللسان!

169. Verily only, [he] commands you ^b by the ill and the profanity ^{w296} and that you ^z say on Allah what not you ^z know.	إِنَّمَا يَأْمُرُكُمْ بِالْأَسْوَاءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾
170. And if (<i>had been</i>) said for them: <i>ettab'eo</i> (<i>let-you' closely-follow</i>) what Allah (<i>had</i>) descended; said they ^z : rather <i>natta'be'o</i> (<i>[we] closely-follow</i>) what <i>alfayna</i> (<i>we commonly found</i>) on it ^x our fathers; even while albeit ²⁹⁷ their fathers not were cerebrating a thing, and nor <i>yahtadoona</i> (<i>he-they who find and accept the aright-guidance</i>).	وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَفِينَا عَلَيْهِ ءَابَاءُنَا أُولُو كَانٍ ءَابَاؤُهُمْ لَا يَعْقِلُونَ ﴿١٧٠﴾
171. And a parable/example (<i>of</i>) whom ^r they ^z disbelieved (<i>is</i>) like a parable/example (<i>of</i>) whom ^x <i>yan'ego</i> (<i>[he] squawks/ bawls</i>) by what not hears except an invocation/prayer and an afar-calling ²⁹⁸ : <i>ssommon</i> ²⁹⁹ (<i>deaf people</i>), <i>bokmon</i> (<i>born dumb-mute people</i>), <i>omyon</i> (<i>blind people</i>); so they ³⁰⁰ reason not.	وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بِكُمْ عَمِي فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾
172. O, you who ^r they ^z believed: let-eat you ^z of the goodies ^{w301} (<i>of</i>) what <i>razagna</i> (<i>We provided/allotted</i>) you ^b and let-thank you ^z Allah, <i>en</i> (<i>if</i>) you ^c were <i>eyyaho</i> ³⁰² (<i>indeed particularizing Him</i>) worship you ^z .	يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾
173. Verily only, [He] forbade on you ^b the carrion ^w and the blood, and the swine's flesh ^x and what (<i>had been</i>) invoked by it ^x for other than Allah; so whomever [he] (<i>had been</i>) forced (<i>by necessity</i>), neither (<i>is</i>) a <i>baghen</i> (<i>selfish envier/-transgressor</i> [he]) nor a transgressor [he], then no sin (<i>is</i>) on him; verily Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Raheemon</i> (<i>iterative mercy Giver</i>).	إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ أَضْطَرَّ غَيْرُ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾
174. Verily who ^r they ^z conceal what Allah (<i>had</i>) descended of the book, and they ^z purchase by it ^x a little price, those not eat they ^z in their bellies except the fire ^w and not speaks (<i>to</i>) them Allah The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day, and not <i>youzakkey</i> ³⁰³ (<i>[He] blessedly: exculpates/befits/suits</i>) them, and for them (<i>is</i>) a painful torment.	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

296 The word used is “الفحشاء,” = the noun of “فاحشة.” See التاج! And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

297 The construct “أولو” is made up of three distinct components: (1) “الاستفهام الإستنكاري” = “disapprobatory interrogative,” (2) “الحالية” = adverbial = “while,” and (3) “لو” = conditional particle = “albeit!” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious! For (3) “albeit” seems to me very appropriately self-explanatory!

298 The words “دعاء” = calling for the near-by, and “نداء” = calling the afar! For lack of better words, I chose: “invocation” or “prayer” for “دعاء” and “afar-calling” for the “نداء”

299 The words “صم، بكم، عمي” all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural for any except to associate the respective word with a plural noun people! Hence, this transliteration!

300 The analogy here is that calling on the disbelievers is like a shepherd calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some near by animals may hear but responding is another matter; however, others (far away) animals may not hear at all! In this analogy the disbelievers are likened to the animals, slighting them, and suggesting that their reasoning is deficient, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are “deaf, dumb, and blind; thus, they reason not.”

301 The word “طيبات” = “goodies” = “goodies,” = a feminine gender means any thing delectable and legitimate!

302 The word “إيتانا” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun!

303 The word “يزكيهم” that's, and Allah is knowinger, [He] exculpates, befits/suits and blesses! See التفاسير واللسان!

175. Those who^r they^z purchased the misguidance^w by the aright-guidance^x and the torment^x by the forgiveness^w so what *assbarahum*³⁰⁴ (*how patiently had become he-they*) on The Fire^w.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

176. *Tha'leka* (*that-afar-it/that*) (*is*) because that Allah *naẓẓala*³⁰⁵ (*repetitively descended*) The Book by the right and verily who^r they^z differed in The Book surely (*are*) in an afar conflict.

ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

177. Not the *berra* (*just and dutiful*) (*is*) that you^z turn/diverge yourⁿ faces towards the *mashrege* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) [and,] but the *berra* (*is*): who^p [*he*] believed by Allah, and The Day The Last, and the angels, and The Book, and the prophets, and *aa'ta* ([*he*] gave/-accorded) the possession^x over his love (of) it^x / Him³⁰⁶ (*to*) the kin possessors, and the orphans, and the poor³⁰⁷, and the path's-son (*wayfarer*) and the requesters and in the necks³⁰⁸ and *aqama*³⁰⁹ ([*he*] stood/sustained the prescribed obligations of) the Prayer^w and *aa'ta* ([*he*] accorded and fulfilled the obligations of) the *Zakata*^{w310} (*prescribed portion of personal possessions*)^w and the fulfillers by their covenant if they^z covenanted, and the *ssa'bereena* (*people of patience*) in the *ba'asa'ew*³¹¹ (*penury-tension*)^w and the *dharra'ew*³¹² (*distress due to adversity*) and at time of the *ba'ase*³¹³ (*intense:warfare/ torment/ fight*); those (*are*) who^r *ssadaqo* (*they^z had always-enforced-the-truth*), and those they (*are*) the *mottaqoona* (*they who reverentially guard against Allah's displeasure*).

لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

178. O, you who^r they^z believed, (*had been*) written on you^b the *qessasso* (*Lawful retribution*) in the murderers: the free by the free, and the slave by the slave, and the female by the female, so whomever [*he*] (*had been*) remitted for him³¹⁴ of his brother³¹⁵ a thing, then *etteba'on* (*close-following*) by the

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى

³⁰⁴ This is to imply, and Allah knows best, that how *bold* those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word “أصبر” is “فعل ماض جامد مبني للتعجب” = *aplastic verb*, i.e. cannot be conjugated, see إعراب القرآن لـ محمود صافي

³⁰⁵ That is *piecemeal*, according to the situation at hand, completing it within about 23 years!

³⁰⁶ There is another *interpretive* reading of “Him” instead “it.” The “Him” *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

³⁰⁷ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction! The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people!”

³⁰⁸ The Qur’anic expression “for the neck” means paying the needed *funds* for freeing a *slaved* person.

³⁰⁹ The word “أقام” has *several* meanings, but *relevant* to the Prayer there are *two distinct* but *supportive* of each other! But first what is the meaning of: “أقام؟” “أقام” *linguistically* means:

”أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً“

So, “يقيمون” means they: (1) *Maintain*, in the sense of *continuedness* and *keep up* of all the *prescribed obligations*, as in this *Ayah* (S2: 3). Also “أقام” has another “*share’al*” *prescribed* meaning of: (2) *called* or *upped* to perform the Prayer itself, as in the *Ayah*: “And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer,” (S4: 102)! Note: Prayer and *how to be done* was *established* and *reveled* by Allah! Hence people do *not* *establish* Prayer they *only maintain* and *perform* it!

³¹⁰ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

³¹¹ The Arabic word “*ba’asa*” has *several* meanings: (1) *tension* due to *peury* (*extreme need*); (2) *hardship*; (3); *hunger*; (5) *misery*; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

³¹² The Arabic word “*Al-dharra*” means *distress out of adversity* and *people* who render support.

³¹³ The Arabic word “*Al-Ba’a’s*” means: (1) *warfare* or (2) *intense torment* or (3) *mighty fight*.

³¹⁴ The pronoun “him” here refers to the murderer.

³¹⁵ The word “brother” here is *brother in Islam* who is really the *relative of the victim* (the murdered).

ma'aroofe (popularly acceptable and not Sharey'ah disapproved maxim) and *adda'on*³¹⁶ (personally delivering or performing one's full obligations) to him by *ebsanen* (rendering benevolence and ultimate beautiful and adorned deed/say); *tha'leka* (that-afar-it/that) (is) a mitigation from yourⁿ Lord and a mercy^w; so whoever [he] transgresses after *tha'leka*, surely for him (is) a painful torment.

فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ
بِالْمَعْرُوفِ وَأَدِّاءٌ إِلَيْهِ بِإِحْسَنٍ
ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
فَمَنْ آعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ
عَذَابٌ أَلِيمٌ

179. And for you^b in the *qessa'sse* (*Lawful: retribution/retaliation*) (is) a life^{w317} O, the *albab's*³¹⁸ (hearts/intellec[t]s)'s possessors, *la'allā* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^r reverentially guard not to displease Allah)³¹⁹.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَى
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

180. (Had been) written on you^b if/when *hadhara*³²⁰ (attended at predetermined time and place) the death *ahada* (a lone/any one) of you^ben(if) [he] left *kabayran* (*lawful: possessions/desirables*) the will^w (is) for both the begetters (parents) and the closest-kins by the *ma'aroofe* (popularly acceptable and not Sharey'ah disapproved maxim), an (absolute)-right³²¹ on the *muttaqeena* (reverential guarders against Allah's displeasure).

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ
الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ

181. So whoever [he] substituted it^x after what [he] heard it^x then verily only its^x sin (is) on whom^r they^z substitute it^x; verily Allah (is) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ

182. So whoever [he] feared/knew³²² of a bequeather *janafan* (*intentional unjust-swerving in the will*) or a sin then [he] reconciled among/between them, then no sin (is) on him; verily Allah (is) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا
فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ

183. O, you who^t they^z believed (had been) written on you^b the fasting^x as (it^x had been) written on whom^r of before you^b *la'allā* (craving currently unavailable deed that, perhaps) you^b *tattaqoona*³²³ (you^r reverentially guard not to displease Allah).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

184. Days *ma'adoda'ten*^w (a few/countables)^w so whoever of you^b [was]: ill or on a travel, then a number^{w324} of other days; and on whom^r you^{tteygo} ([they^z] endure/with hardship fast) it^x a ransom^w *tta'aamo*^x (wheat/edible/food-grains)^x (to) a poor; so

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُمُ
مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ

³¹⁶ With respect the word "addon,"="أداء," it is to be noted that it means: *personally performing* (one's obligations), e.g.: a *payer* must pay the payment to the *payee* in person or in certain circumstances the *payee's* legal representative! This is in contrast to "waffa"="وفى" *paid the full obligations in any way!*

³¹⁷ That is "saving" of life in the form of deterrence.

³¹⁸ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the *albab's* possessors!

³¹⁹ The word "تَتَّقُونَ" = "tattaqoon," based on the Arabic word "waqa," linguistically meaning: *took all the precautions to secure and protect* (any thing) *from any harm*. Hence, "tattaqoon" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "taqwa," i.e. reverential guarding against Allah's displeasure! See the *Lexicon* attached to this Translation for both "tattaqoon" and "taqwa!"

³²⁰ The word "حَضَرَ" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class! In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows *when* and *where* to be present!

³²¹ The Arabic text says: "حَقًّا" not "حَقٍّ" i.e. the word "حَقًّا" = absolute objective noun, used for *strengthening*; indicating that such a right, and Allah knows best, is an *emphatic* right. See *إعراب القرآن، لمحمود صافي*!

³²² The word "خَافَ" carries dual meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See *اللسان*!

³²³ See the *Lexicon* attached to this Translation for both "tattaqoona" and "taqwa!"

³²⁴ That is equal to the number of days *not* fasted.

whoever [he] volunteered *khayran* (increased the ransome^w) so it^x (is) *khayron* (choicer/ superior/ worthier) for him; and *en* (if) you^z fast (if is) *khayron* for you^b if you^c were knowing.

خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢١٨﴾

185. Month (of) *Ramadhan*^x which^x (is) in it^x (had been) descended The Qur'an, an aright-guidance^x for the mankind, and evidences-she^{ym} of the aright-guidance^x and the Criterion³²⁵; so whoever of you^b witnessed (lived/coexisted) the month^x so let fast it^x [he]; and whoever [he] [was]: ill or on a travel, then a number^w of other days; Allah wants by you^b the ease and not wants [H] by you^b the *usra* (hardship/difficulty); and to complete the *eddata*^w (prescribed-period)^w and to *toka-bbero*³²⁶ (to say: *Allaho Akbar*) Allah over what [He] aright-guided you^b and *la'alla* (craving currently unavailable deed that/ perhaps) you^b thank you^z.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٩﴾

186. And if asked you^g My *eba'de* (worshippers/ submitters/ slaves) *a'nnay*³²⁷ (about Me), so verily I am near; [I] answer the prayer's/ invoker's prayer^w/ invocation^w if [he] prayed-for/-invoked [Me]; so let *yestajeebo*³²⁸ (they^z compliantly-answer) for Me and let believe they^z by Me, *la'alla* (craving currently unavailable deed that, perhaps) they, *yarshodoona*³²⁹ (they exercise maturity-discernment and adherence to what is right).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٢٢٠﴾

187. (Had been) legitimized for you^b night (of) the fasting the *rafatho*³³⁰ (sexual intercourse, talk about sex, intimacies leading to sex) to yourⁿ women; they^y (are) *lebason*^{x331} (reposefulness/-spouse/ chasteness) for you^b and you^f (are) *lebason* for them^y; Allah knew surely you^b were *takhtanona*³³² (committing perfidy to) yourⁿ selves^w; so [He] relented on you^b and [He] pardoned *a'n* (regarding)³³³ you^b; hence, now *ba'shero*³³⁴ (let-you^z: mutually touch their bare-skin, engage in sexual intimacy^x or its^x foreplay) them^y and *ebtagho*³³⁵ (let-earnestly quest you^z) what Allah wrote for you^b; and let-eat you^z

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ

325 The word "Criterion" means a *distinctive Law*, i.e. the Law that separate right from wrong, such as that which was give to *Mosa* (Moses), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the "Criteria."

326 The word "*tokabbero*" = "تَكْبَرُوا" that is to say: "الله أكبر" = *Allaho Akbar* = Allah is bigger, i.e. Allah is bigger than anything else, and/or Allah is antecedent to/ predates everything! Such expression should be said on the day of Eid = Festivity!

327 See the *Lexicon* attached to this Translation regarding "عن!"

328 The word "يَسْتَجِيبُ" is rooted in "استجاب" meaning: favorably/ compliantly responded, not just responded! See الهادي!

329 See the *Lexicon* attached to this Translation for the word الرشد!

330 The word "رفث" means: (1) sexual intercourse, talk about it, (2) vulgarity leading to it, (3) filth.

331 The word "لباس" has *myriads* of linguistic as well as *figurative* meanings! Any and perhaps most if not all of them could apply in this locution: "they" are a *lebason* (spouse, reposefulness, chasteness, usufruct, gratification) for youⁿ and you (are) *lebason* for them!^y As *lebason* linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin, (2) dressing of the pudenda, (3) protective dress, vis-à-vis heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision! (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indigence, or (c) *taqwa* (personal reverential guarding against Allah's displeasure)! See البصائر and اللسان!

332 The word "*takhtanoona*," "you commit perfidy" for the Arabic word "يَخْتَانُونَ" is meant to show that "يَخْتَانُونَ" is different than "يَخُونُونَ" as "يَخُونُونَ" is simple "cheating;" but "يَخْتَانُونَ" is much stronger, as it means cheating on some thing one is entrusted to guard! I know of no English word for "يَخْتَانُونَ" per se!

333 See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

334 The word "باشر" = "لامس من غير حاجز" has many meanings, among them: (1) mutually touched the bare-skin without any barrier; and (2) "باشر" = "لامس" the man's bare body touched the bare body of the female; and (3) "باشر" = "لامس" means commenced performing a specific function! And so "المباشرة" = "الملامسة" is a *figurative* speech or *metonymy* for intimate sexual relation!

335 The word "ابتغوا" is based on the word "طلب حثيثا" = "ابتغى" meaning: earnestly-quested!

and let-drink you^z until manifests for you^b the white thread from the black thread of [the] dawn; afterwards let-conclude you^z the fasting to the night, and let not *toba'shero* them^y while you^f (are) anchorites³³⁶ in the mosques; *telka^w* (*she-that-afar-it / those*)^w (are) Allah's limits^w; so let-not near it^w you^z; like *tha'leka* (*that-afar-it / that*) Allah manifests His *Aya'te^w* (messages) for the mankind *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yattaqoona* (*they reverently guard not to displease Allah*).

الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى الْيَلِ وَلَا تَبْشِرُوا هَبْ وَأَنْتُمْ عَنْكَفُونَ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

188. And let-not you^z eat yourⁿ possessions^w among you^b by the falsehood^x and (*let-not*) *todlo* (you^z utter/ articulate) by it^w to the rulers to you^z eat *fa'reeqan* (*band/portion*) of the mankind's possessions the by the sin, while you^f know.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ وَتَذْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

189. Ask you^g they^z *a'n* (*regarding*) the new-moons^w; let-say [you^s]: it^w (*all are*) appointments for the mankind and the *Hajj* (*pilgrimage*); and not the *berro* (*that which is just and dutiful*) (*is*) by that *ta'ato* (you^z: *come-to / self-bring*) the houses from its^w backs; [and,] but the *berra³³⁷* (= *berro*) (*is*) who^p [*be*] *ettaqa*, (*he had reverentially guarded not to displease Allah*); and *aa'to* (*let-you^z come to / self-bring*) the houses from its^w (*front*) doors; and *ettaqa* (*let-you^z reverentially guard not to displease*) Allah, *la'alla* (*craving currently unavailable deed that / perhaps*) you^b prosper.

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

190. And let-mutually fight you^z in Allah's path whom^f they^z mutually fight you^z; and let-not transgress you^z; verily, Allah likes not the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

191. And let-kill them you^z whence *tha'qeftomohum³³⁸* (*grabbed them you^z*); and let-exit them you^z from whence they^z (*bad*) exited you^b; and the *fitna'to^{w339}* (*disbelief / tumult / polytheism*)^w (*is*) harder than the killing; and let-not you^z mutually fight them at The Sacred^x [The] Mosque^x until they^z mutually fight you^b in it^x; so *en(if)* they^z mutually fought you^b then you^z kill them; like *tha'leka* (*that-afar-it / that*) (*is*) the disbelievers' requital.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يَقْتُلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

192. Then *en(if)* desisted they^z so verily Allah (*is*) *Ghafooron* (*iterative Forgive*), *Rabeemon* (*multitudinous mercy Giver*).

فَإِنْ أَنْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

193. And let-mutually fight them you^z until/so-that not (*there*) be a *fitnaton^w* (*disbelief / tumult / polytheism*)^w and the religion be for Allah; so *en(if)* desisted they^z then no aggression except on the *dha'lemeena³⁴⁰* (*injustice-doers*).

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

³³⁶ The word "anchorites" = "عاكفون" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

³³⁷ *Al-berra / Al-berro* are same, only the Arabic grammar makes the difference in the nunation.

³³⁸ The word "ثَقِفْتُمُوهُمْ" rooted in "ثَقَفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "أَدْرَكَهُ بَبَصَرِهِ لِحَدَّةٍ فِي النَّظَرِ", "ظَفَرَ بِهِ", "صَادَفَ", respectively! See *البصائر واللسان* and I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting!"

³³⁹ The word "fitnah" has several meanings, among them: (1) disbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "fitnah" means disbelief.

³⁴⁰ The word *ظالم* in "ظالمون" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice!"

194. The month [the] sacred by the month [the] sacred, and the (divine) proscriptions³⁴¹ (are) *Qessasson* (Lawful: retribution/retaliation for equality); so whoever aggressed [he] on you^b so let-aggress you^z on him by like what aggressed [he] on you^b; and *ettaqo* (let you^z reverentially guard not to displease) Allah; and let-know you^z that Allah (is) with the *mut'taqeena* (reverential guarders against Allah's displeasure).

195. And let-expend you^z in Allah's path; and let-not cast you^z by yourⁿ hands^w to the *tabloka'tew*³⁴² (any thing that causes-/leads to perdition)^w; and *ahseno* (let-[you^f] render benevolence-/ultimately perfect and beautify yourⁿ deeds/says); truly Allah loves the benefactors.

196. And let-conclude you^z the *Hajja* (greater³⁴³ pilgrimage) and the *Umrata*³⁴⁴ (the lesser pilgrimage)^w for Allah; so *en* (if) (had been) constrained you^c then whatever *istaysara* (is easily-availed) of the *bad'ye* (sacrificial animals)^x; and let-not shave you^z yourⁿ heads until the offering^x reaches³⁴⁵ its^x place(of sacrifice); then whoever of you^b [was]: ill or by him an annoyance of his head, then a ransom^w of a fasting^x or a charity^w or *nosoken*³⁴⁶ (worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering)^x; then if felt-secured you^c then whoever [he] delighted (himself) by the *Umrata*^w to the *Hajja*^x then whatever *istaysar* of the *bad'ye*^x; then whoever [he] found not then fasting^x three days in the *Hajja*^x and seven if/when returned (home) you^c; *telka*^w (she-that-afar-it^w / those^w) (are) ten complete (days); *tha'leka* (that-afar-it/that) (is) for whom^p [he] was not his family vicinages (of) The Mosque^x [The] Sacred^x and *ettaqo* (let you^z reverently guard not to displease) Allah, and let-know you^z that Allah (is) hard (in) the punishment.

197. The *Hajjo*^x (pilgrimage)^x (are) *ash'buron*³⁴⁷ (months)^x *ma'alo-ma'ton*^w (already: countables/known)^w; so whoever [he] fore-ordained in them^y the *Hajja*, then neither *rafatha*³⁴⁸ (sexual intercourse/talk about intercourse/action leading to it), nor *fosooqa*³⁴⁹ (rebellion vis-à-vis Allah's command), nor a disputation in the *Hajja* (pilgrimage); and what you^z do of

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ
وَالْحَرَمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا
أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ
اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ
أَحْصَرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ
وَلَا تَحْلِقُوا زُرْعًا وَكَمَا يَبْلُغُ الْهَدْيُ
مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ
أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أَمِنْتُمْ فَمَنْ
تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ
مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ
ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا
رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ
لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي
الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا
أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

الْحَجُّ أَشْهُرٌ مَعْلُومَتٌ فَمَنْ فَرَضَ
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ
وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا

³⁴¹ The word "الحرمت" = "the divine proscriptions!" See *اللسان و القريطي*!

³⁴² The word "the-tabloka" = "التهلكة" has no English equivalent *per se*, as it means: any thing that can be considered as "causing or leading to perdition!" However, many people tend to emphasize and almost stop at the apparent linguistic meaning of this great *Ayah*, in the sense of urging people not to cast their power = "أيد" to their own perdition! For example: jumping from unreasonable height, not praying, engaging in an ill-treatment of the parent, etc! Such understanding, although not far-fetched, in fact such *Ayah* falls mostly in the category of urging people to expend in the cause of Allah, "in the way of Allah!" = "Jihad" = "الجهاد"! The whole expression: "and let not cast you^z by yourⁿ hands^w to the-tabloka" (any thing that causes or leads to perdition) means do not cause damage to your selves by your own power ("yourⁿ hands") through abstaining from expending in the cause of Allah (i.e. the *Jihad*) or (withdrawing from a *Jihad* in progress). Such an abstention or a withdrawal really tantamounts to "the-tabloka," thus, it is self-damaging and leading to self-perdition!

³⁴³ The greater Hajj means the full Hajj at a specified dates, times, and being in the right places doing all the prescribed rituals.

³⁴⁴ The lesser Hajj or the *Umrab* means going to Makkah any time, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the *Sa'ey* (walking hurriedly) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

³⁴⁵ Means slaughtered for the intended purpose of a sacrifice.

³⁴⁶ The word *Nosoken* (any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name) See *الراغب*!

³⁴⁷ *ash'buron* = أشهر = plural of paucity, versus *sho'booron* = شهور = plural of multiplicity, implying limited/small number!

³⁴⁸ See the *Lexicon* attached to this Translation for the full meaning of this word.

³⁴⁹ See the *Lexicon* attached to this Translation for an elaboration on this important word, *fasooeen* = "الفاسقون"

kbayren^x (lawful: goodness/desirables) Allah knows it^x; and let-cater you^z (your selves); so verily kbayra (choicer/superior/worthier) (of) the za'de (traveler's stock of provision) (is) the taqwa^w (having sufficient za'de for the Hajj) ^w and ettago'ne³⁵⁰ (let reverently guard you^r against My displeasure), O possessors (of) the alba'be³⁵¹ (hearts-intellects).

مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۖ وَتَزُودُوا فَإِنَّ
خَيْرَ الزَّادِ التَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ
الَّذِي لَكُمْ

198. Not on you^b a jonahon³⁵² (sin) that tabtagbo³⁵³ (you^r earnestly-quest) munificence³⁵⁴ from yourⁿ Lord; so if/when afadbtom³⁵⁵ (you^r group-rushed) from Arafa'te^w then let-remember you^z Allah at [The] Monument^x The Sacred^x; and let-remember Him you^z as [He] aright-guided you^b while en(albeit) you^c were before it^{x356} surely of the strayers.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا
مِّن رَّبِّكُمْ ۖ فَإِذَا أَفْضَيْتُمْ مِّن
عَرَفَتٍ فَأَذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ
الْحَرَامِ وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ
كُنْتُمْ مِّن قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٣٥٨﴾

199. Afterwards afeedho (let-group-rush you^r) from whence afadha (group-rushed) the mankind; and istaghfero³⁵⁷ (let-seek you^r forgiveness) (from) Allah; verily Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).

ثُمَّ أَفِيضُوا مِّن حَيْثُ أَفَاضَ النَّاسُ
وَأَسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿٣٥٩﴾

200. Then if/when qadhaytom (finished you^r) yourⁿ manasik (Hajj, i.e. pilgrimage/ rituals) then let-remember you^z Allah as yourⁿ remembrance (of) yourⁿ fathers or harder a remembrance; so of the mankind who^p [he] says: (O), our Lord aa'tena (let-accord/give us [You^r]) in the world^w and not for him in the Hereafter^w of a khala'gen³⁵⁸ (good:portion/ lot).

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَأَذْكُرُوا
اللَّهَ كَذِكْرِ كُرْمٍ ؕ أَبَاءَكُمْ أَوْ أَشْدَّ ذِكْرًا
فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ؕ إِنَّا فِي
الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٣٦٠﴾

201. And of them who^p [he] says: O, our Lord aa'tena (let-accord/give us [You^r]) in the world^w hasanatan^w (good-deed) ^w and in the Hereafter^w hasanatan^w; and let-[You^r] preclude us (from) the Fire's^w torment.

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ؕ إِنَّا فِي
الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ
وَقِنَا عَذَابَ النَّارِ ﴿٣٦١﴾

202. Those, for them (is) a lot of what earned they^z; and Allah (is) swift (in) the reckoning.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٦٢﴾

203. And let-remember you^z Allah in days^x ma'adoda'ten^w (i.e. those that are: numbered/ known) ^w; so whoever hastened [he] in two days then no sin (is) on him, and whoever delayed [he] then no sin (is) on him, for whom^p ettaqa³⁵⁹ (he had reverentially guarded not to displease Allah); and ettaqa (let you^r reverently guard not to displease) Allah; and let-know you^z

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ
فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ
وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ
وَاتَّقُوا اللَّهَ ۖ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ
تُحْشَرُونَ ﴿٣٦٣﴾

³⁵⁰ The letter “ن” in “فَاتَّقُوا” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يسبقني عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “فَاتَّقُوا” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

³⁵¹ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of “نحو الألباب” = the *albab's* possessors!

³⁵² See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح” = no sin!

³⁵³ The word “ابتغى” = “طلب حثيثاً” meaning: earnestly-quested!

³⁵⁴ By trading with one another for example!

³⁵⁵ The word “أفيضوا” comes from “الإفاضة” which means a crowd of people rushing from one place to another!

³⁵⁶ The pronoun “it^x” here refers to the aright-guidance = “الهدى” or “The Qur'an” the coming of Prophet Mohammad (SAWS), all of which are masculine; hence the reference is in the masculine form, it^x!

³⁵⁷ The word “استغفروا” = “اطلبوا الغفران” = “let-seek forgiveness [you^r]!” In English there is no seemly way to say: “استغفروا” per se! So I settled for saying: “let-seek forgiveness [you^r]!”

³⁵⁸ The word “خلق” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See الهادي!

³⁵⁹ That is during and after the Hajj, the person must continue to do the prescribed and avoid the proscribed duties.

verily you^b (are) to Him (to be) thronged.

204. And of the mankind who^p marvels you^g his say in the life^w (of) the world^w and [he] (cites) Allah (to) witness on what (is) in his heart, while he (is) aladdo (fiercest/most-contentious of) the *kbessa'me* (disputants/adversaries).

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

205. And when³⁶⁰ *tawalla*³⁶¹ (he: turned away/possessed leadership), [he] endeavored³⁶² in the land^w/Earth^w to corrupt in it^w and perishes [he] the *bartha*³⁶³ (tillage/lot/faith) and the offspring³⁶⁴; and Allah likes not the corruption.

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

206. And if³⁶⁵ (had been) said for him: *ettaqey* (let-reverently-guard [you]) not to displease Allah, took-she^y him the prestige^{w366} by the sin; so his sufficiency³⁶⁷ (is) Hell^w and surely wretched the *meha'do* (bed/ resting-place/ cradle/ fixed expanse).

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْأَمَّهَادُ ﴿٢٠٦﴾

207. And of the mankind who^p [he] sells³⁶⁸ himself^w *ebtegha'a* (in an earnest-quest of) Allah's gratification^w and Allah (is) *Ra'oofon*³⁶⁹ (iteratively Forbearer/Clement) by the *eba'de* (worshippers/ submitters/ slaves).

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ أُتِغَاءً مَّرَضَاتِ اللَّهِ ۚ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

208. O, you who^t believed they^z let-enter you^r in the *sel'me* (peace/Islam) *ka'fatan*³⁷⁰ (altogether^w); and let-not *tatta'be'o*³⁷¹ (closely-follow you^r) steps^w of the Satan; verily he (is) for you^b a foe³⁷² manifest.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا آدْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾

209. Then *en* (if) slipped you^c from after what came-she^y (to) you^b the evidences-she^y then let-know you^z that Allah (is) Mighty, *Hakeemon*³⁷³ (infinite *hekma*³⁷⁴ Possessor).

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾

210. Do they^z wait³⁷⁵ except that *ya'ateya* (comes to/ betides) them Allah in shadows of [the] clouds, and the angels,

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي

³⁶⁰ The particle “إِذَا” is a future adverbial conditional article hence it is “if” not “when,” which = “إِذَا”!

³⁶¹ The word “*tawalla*” has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

³⁶² See the *Lexicon* attached to this Translation regarding this “سَعَى,” denoting agility and vigor of gait!

³⁶³ The Arabic word “*bartha*” has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

³⁶⁴ The Arabic word “*nasl*” means: (1) the son or daughter; (2) the offspring; (3) birth or place of birth. However, the Arabic proverbial phrase: “the *bartha* and the *nasl*” is an Arabic tongue expression = a metonymy (figure of speech) for women and children. Thus in the above *Ayah*, and Allah knows best, the retreaters hasten to destroy the women and the children!

³⁶⁵ See the *Lexicon* attached to this Translation regarding “when” versus “if”!

³⁶⁶ The word “العِزَّةُ” = “prestige,” in the sense of lordliness as: possessing power and authority over others!

³⁶⁷ The word “إِحْسَابٌ فِي حِسْبِهِ” = “محسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر” Thus, “إِحْسَابٌ” = the infinitive noun of the verb, making it standing for the strongest action of the verb! See التاج!

³⁶⁸ The Arabic words: (a) “إِشْتَرَى” and (b) “شَرَى” (c) “يَشْتَرِي” rooted in “إِشْتَرَى” as in this *Ayah*, occur time and again in *The Qur'an*. Many people confuse their meanings. As a rule, mostly and generally: (a) “إِشْتَرَى” means purchased and (b) “شَرَى” means sold; although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this *Ayah* the rule holds well.

³⁶⁹ The word “رُؤُوفٌ” of “الرَّافِقَةُ” which is more intensive than “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافِقَةُ” is in addition to “الرحمة” it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, “الرَّافِقَةُ” is a protective-mercy=clemency. And “رُؤُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See التاج!

³⁷⁰ The word “كَافَّةً” in this case means “الجميع والإحاطة” = altogether, including, all members of the class or group under consideration! See التاج لكافة” also = is the intensive form of كاف= جامع see اللسان!

³⁷¹ See footnote 343 above regarding “closely follow”!

³⁷² The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!

³⁷³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”!

³⁷⁴ See the *Lexicon* attached to this Translation for “*hekma*”!

³⁷⁵ The word “يَنْظُرُونَ” means “يَنْتَظِرُونَ” see القرطبي واللسان!

and the matter (*had been*) judged/finished; and to Allah
(*are to be*) returned the matters.

ظَلَّلَ مِنَ الْغَمَامِ وَالْمَلَكَةُ وَقَضَى
الْأَمْرَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

211. Let-ask [you^s] Israel's sons how-many³⁷⁶ *aa'tayna* (We accorded/gave) them of an *Aya'ten^w* (message/sign/proof) evident^w and whoever [he] substitutes³⁷⁷ Allah's boon^w from after came-she^y (to) him, verily Allah (is) hard-/severe (in) the punishment.

212. (Had been) adorned for whom^r disbelieved they^z the life^w (of) the world^w; and they^z scoff of whom^r they^z believed; and who^r *ettaqam* (they had reverentially guarded not to displease Allah) (are) above them The *Qeyamatey's^w* (Judgment's) Day; and Allah *yarzogo* (provides/allots) whom^p [He] wills by other than a count.

213. The mankind [were] *Ummatan^w* (a community)^w one-she^y; then Allah missioned³⁷⁸ the prophets^x, *mubashshereena³⁷⁹* (iterative tellers of pleasing tidings) and warners^x; and [He] descended with them the book^x by the right^x for ruling among the mankind in what they^z differed in him/it^{x380}; and not differed in him/it^x except whom^r *oto* (they^z had been accorded/allotted) it^x of after what came-she^y (to) them the evidences^w *baghyan* (envy/selfish: excessiveness/transgression) among them; so aright-guided Allah whom^r they^z believed for what they^z differed in it^x of the right^x by His leave; and Allah aright-guides whom^p [He] wills to a *Sseratten* (road/way) straight.

214. Or reckoned you^c that enter you^z the Paradise^w while *lamma³⁸¹* (not yet) *ya'atee* (comes to/betides) you^b a parable^{x/-} example^x (of) whom^r they^z ceded of before you^b; touched-she^y/betided-she^y them the *ba'asa'e^w* (penury-tension)^w and the *dbarra'e^w* (distress due to adversity) and they^z (had been) quaked, until the messenger says and who^r they^z believed with him: when (is) Allah's succor; indeed, surely Allah's succor (is) near.

215. Ask you^s they^z what (should) they^z expend; let-say [you^r]: what expended you^c of *kbayren* (lawful: possession/desirable), then for both the begetters (parents) and the nearest (of) kin and the orphans and the poor³⁸² and son (of) the path^x (the wayfarer^x); and what you^z do of *kbayren^x* (goodness/worthiness/desiables) so verily Allah by it^x (is) Omniscient.

216. (Had been) written³⁸³ on you^b the fighting^x while it^x (is) a dislike³⁸⁴ for you^b; and *asa* (craving a deed beyond one's means/

سَلَّ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُمْ مِّنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُدِلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيٰوةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأُنزِلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اَخْتَلَفُوا فِيهِ وَمَا اَخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اَخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَصْفَقْتُكُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ

³⁷⁶ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

³⁷⁷ That is alters Allah's messages, as such messages are boons, of prescriptions and proscriptions!

³⁷⁸ The word “بَعَثَ” carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted!

³⁷⁹ See the Lexicon attached to this Translation for *bashashara/youbashsharo/mubasheron* = ابشرا يبشرا مبشرا

³⁸⁰ The pronoun “هـ” in “فيه” refers to “the book,” i.e. The Qur'an,^x or the Prophet (SAWS) or Isa (Jesus), peace be on him! See الذر المصون، لـ احمد الحلبي

³⁸¹ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it! It also could mean a particle of exception, i.e.: “but” See القرطبي مغني اللبيب

³⁸² For the words “مساكين” versus “فقراء”, see the Lexicon attached to this Translation for the distinction! The word “poor” stands for the singular or the plural, although some time for the plural: “poor-people!”

³⁸³ The word “written,” constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

may) that you^z dislike a thing^x while it^x (*is*) *khayron* (*choicer-/superior/worthier*) for you^b; and *asa* that you^z like a thing^x while it^x (*is*) an evil for you^b; and Allah knows while you^f not know.

لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٧﴾

217. Ask you^s they^z *a'n*³⁸⁵ (*regarding*) The Month^x The Sacred^x (*is*) fighting in it^x; let-say [*you*^s]: fighting in it^x (*is*) big³⁸⁶; and a repelling *a'n* (*off*) Allah's path and a disbelief by Him³⁸⁷ and The Mosque^x The Sacred^x and exiting (*banishing*) its^x folk from it^x (*are*) bigger *enda* (*by Rule of*) Allah; and the *fetnato*³⁸⁸ (*disbelief/ tumult/ subterfuge-/ polytheism*) ^w (*is*) bigger than the killing; and not cease they^z mutually fighting you^b until *yarrodokom*³⁸⁹ (*they^z forthwith-return you^b*) *a'n*³⁹⁰ yourⁿ religion, *en* (*if*) could they^z; and whoever [*he*] renegades/-reneges of you^b *a'n*³⁹¹ his religion then dies [*he*] while he (*is*) a disbeliever, then those miscarried^w (*are*) their works^w in the world^w and the Hereafter^w; and those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمَتَ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾

218. Verily, who^f believed they^z and who^f emigrated they^z and *jahado*³⁹² (*they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause*) in Allah's path, those *yarjona*³⁹³ (*they^z hope for*) Allah's mercy^w and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٩﴾

219. Ask you^s they^z about³⁹⁴ the *khamr*³⁹⁵ (*alcoholic drink*) and the *mysere*³⁹⁶ (*game of chance*); let-say [*you*^s]: in them both (*are*) a big³⁹⁷ sin and benefits^w for the mankind; and sin (*of*) them both (*is*) bigger than benefit (*of*) them both; and ask you^s they^z what (*should*) they^z expend; let-say [*you*^s]: the surplus; like *tha'leka* (*that-afar-it/ that*) Allah manifests for you^b the *Aya'te*^w (*messages*) *la'alla* (*craving currently unavailable deed that, perhaps*) you^b rethink you^z.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفِعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْاَيْتُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٢٠﴾

³⁸⁴ See the *Lexicon* attached to this *Translation* for the distinction between “*كُرْهًا*” *dhammah* on the “*ك*” as in this *Ayah*, and “*كُرْهًا*” *fat’ha* on the “*ك*” as in (S3:83), and “*اكرهًا*” as in (S2:256)!

³⁸⁵ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

³⁸⁶ The word “big” here means, among other things, *deemed abominable, as it should not happen*, because it is a “sacred month!” But what is “bigger,” in the *same sense*, than that *is* what the rest of this *Ayah* state!

³⁸⁷ The pronoun “*هـ*” in “*به*” refers to Allah, as Allah is the *closest* to it! However, some say it refers to the “*السبيل*,” which I believe is a little if not *far* removed! See *الذّر المصون، لـ احمد الحلبي*!

³⁸⁸ In this sense, And Allah knows best, it means: tumult or brawl.

³⁸⁹ The word “*يرُدُّوكُمْ*” is rooted in “*رَدّ*” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “*And when (had been) greeted you^z by a greeting, then let-greet you^z by better than it^w or ruddo (forthwith-return it^w) you^z.*” (S4: 86)!

³⁹⁰ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

³⁹¹ Ibid!

³⁹² The word “*Jahado*,” *they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause*! However, the word is the root for “*Jehad*,” very *serious and most vital* among the terms and vocabulary in Islam. See the *Lexicon* attached to this *Translation* for a good coverage of the word, its *meanings and implications*.

³⁹³ That fearing His punishment but more that that earnestly questing His forgiveness and mercy!

³⁹⁴ See footnote 445 above regarding *عن*!

³⁹⁵ The word “*khamr*” means *any drink* that makes the drinker a drunken one.

³⁹⁶ The word “*myser*” means *any chance-game* practiced in any way shape or form.

³⁹⁷ That is considerable!

220. In the world^w and in the Hereafter^w and ask you^g they^z a'n (regarding)³⁹⁸ the orphans; let-say [you^s]: reform for them(is) a *khayron* (betterment/ goodness); and en(if) you^z mingle (with) them, then (they are) yourⁿ brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) a'anata³⁹⁹ (tribulated) you^b; verily, Allah (is) Mighty, Hakeemon⁴⁰⁰ (infinite hekma⁴⁰¹ Possessor).

221. And let-not marry you^z the *mushreka'te* (she-they who partner deities with Allah/she-polytheists) until they^y believe; and surely a slave-maid she-believer (is) *khayron* (choicer/ superior/ worthier) than a *mushreka'ten* (she who partner deities with Allah/she-polytheists), albeit charmed-she^y you^b; and let-not you^z wed⁴⁰² (yourⁿ women to) the *mushrekeena* (he-they who partner deities with Allah/he-polytheists) until they^z believe; and surely an *abdon*⁴⁰³ (a slave) believer (is) *khayron* than a *mushreken* (he-who partner deities with Allah-/he-polytheists), albeit [he] charmed you^b; those they^z invite to The Fire^w; and Allah invites to the Paradise^w and the forgiveness^w by His permission, and [He] manifests His Aya'te^w (messages/ signs/ proofs) for the mankind, la'alla (craving currently unavailable deed that, perhaps) they bethink they^z.

222. And ask you^g they^z a'n (regarding) the menstruation^x; let-say [you^s]: it^x (is) an annoyance; so let-separate/seclude you^z (yourⁿ selves from) the women[in] (i.e. during) the menstruation^x and let-not approach them^y you^z until *yattherna* (they^y perform *ghusol*, prescribed bathing); then, if *tattabharna* (they^y performed the *ghusol*) then aa'to (let-you^z: come onto/ have intercourse with) them^y from whence Allah commanded you^b; verily Allah loves the *tanwabeena* (iterative repentants) and [He] loves the *mutattabhareena* (performers of *wodho'a*, prescribed cleansing or *ghusol*, prescribed bathing).

223. Yourⁿ women (=wives) (are) *harthon* (tillage) for you^b; so aa'to (let-you^z come onto/ have intercourse with) yourⁿ *harhta*⁴⁰⁴ wherefrom⁴⁰⁵ willed you^c; and let-proffer⁴⁰⁶ you^z for

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنْ
الَّتِي تَمَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ
تَخَالَطَوْهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى تُؤْمِنَ
وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ
أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ
حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ
إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ ءَايَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ
أَذَى فَأَعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا
طَهَرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ
اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ
أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا

³⁹⁸ See footnote 445 above regarding “عن!”

³⁹⁹ That is would have caused to fall on you^f hardship which is most difficult for you^f to handle i.e. yourⁿ tribulation!

⁴⁰⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكييم”

⁴⁰¹ See the *Lexicon* attached to this Translation for “hekma!”

⁴⁰² The word “تَنْكِحُوا” means let-you^z wed them by lineage (paternal) or kinship (maternal) relationship! In other words, allow them to marry your women! So here Allah's command is that we should not allow that with respect to the polytheists!

⁴⁰³ The word “abdon” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

⁴⁰⁴ For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its figures of speech, metonymy and other speech adornments! This is one example: “Your women (i.e. wives are) tillage for you^z.” Clearly “tillage” (=wife) means land that has been tilled, cultivated and readied for production! Thus, when you want to come into an intimate relation with your “tillage” so come to them however, whenever, whence you will as long as it is in the place for “producing” (i.e. reproducing) with proper/applicable strength and manners!

⁴⁰⁵ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

⁴⁰⁶ The word “قَدِّمُوا” translated as “proffer you^z,” means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the Hadeeth it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a “messenger!” He was asked: O, Messenger of Allah, what is the “messenger”? He said: a kiss and talk! (50 أخبار علوم الدين جزء 2 ص). However, this Hadeeth is disaffirmed= *حديث منكر*, because of its *Sanad* (chain of narration) but its *Mattin* (text) is correct! Better yet, in *زاد المعاد* for

yourⁿ selves^w; and *ettaqo* (let reverentially guard you^z not to displese) Allah and let-know you^z that you^b (are) His meeters; and *bashsher*⁴⁰⁷ (let-tell you^s pleasant tidings) the believers.

اللَّهُ وَأَعْلَمُوا أَنَّكُمْ مُلَقَّوهُ وَنَشَرِ
الْمُؤْمِنِينَ

224. And let-not make you^z Allah an obstacle^{w408} for yourⁿ *ayma'ne* (oaths); that: *tabarro* (you^z be dutiful)⁴⁰⁹ and *tattaqo* (you^z reverentially guard not to displese Allah) and reconcile you^z among the mankind, and Allah (is) *Sameeon*⁴¹⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ
أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

225. Not you^{aakbethokum}⁴¹¹ (retributively-punishes you^b) Allah by the frivolity in yourⁿ *ayma'ne* (oaths); [and,] but [He] you^{aakbethokum} by what earned-she^y yourⁿ hearts^x; and Allah (is) *Ghafooron* (iterative Forgiver), Forbearer.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ
وَاللَّهُ غَفُورٌ حَلِيمٌ

226. For whom^r *yo'aloona* (they^z: vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four *ash'buren*^{x412} (months)^x; then *en(if) fa'o*⁴¹³ (they returned-to-the-better) then verily Allah (is) *Ghafooron* (iterative Forgiver), Raheemon (iterative mercy Giver).

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيصٌ
أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ

227. And *en(if)* resolved they^z (for) the divorce, then verily Allah (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ

228. And the divorcees await^y by their^y selves three *guroen*⁴¹⁴ (menstrual-periods); and not legitimizes [The Right] for them^y to conceal they^y what Allah (had) created in their^y wombs, *en(if)* they^y were^y believing^y by Allah and The Day The Last; and their^y *bo'aolto* (lords/owners/husbands) (are) righter⁴¹⁵ by *raddey* (forthwith-returning)⁴¹⁶ them^y (back) in *tha'leka* (that-afar-it/that) *en(if)* wanted they^z a reconciliation; and for them^{y417} similar (as that) which^x (is) on⁴¹⁸ them^{y419}

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ
مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ
يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيُعْلِنَنَّ
أَحَقَّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَاحًا وَهِنَّ مِثْلُ الَّذِي عَلَيْنَّ

Emam Ibn al-Qayyem it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife *unless it is preceded by foreplay*, such as kissing and kissing of "the tongue" and soft talks and the like!

⁴⁰⁷ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubashsheron* = *بَشِّرْ*!

⁴⁰⁸ The Arabic word in the text is: "عرضه", obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position to have to visit or be helpful and generous to that relative (or Muslim brother), in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the *Share'yah* prescribed means.

⁴⁰⁹ See the *Lexicon* attached to this Translation for this vital word "al-berr" = noun for this verb "tabarro!"

⁴¹⁰ See an elaboration of the word "Sameeon" in the *Lexicon* attached to this Translation!

⁴¹¹ The word "يؤاخذهم" in "يؤاخذهم" means retributively-punishes, certainly not "blames," as what some might presume! See *اللسان*! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it^w (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أخذ" is retributively-punished!

⁴¹² *ash'buren*=*أشهر*=plural of paucity, versus *sho'booron*=*شهور*=plural of multiplicity, implying limited/small number!

⁴¹³ The word "فأوا" means changed their minds and returned to the better! See *الراغب*!

⁴¹⁴ The word "guroen" is the plural for "gur'on" which means: (1) the duration of the menstrual period, i.e. from the beginning to the end; or (2) the clearing and the cleansing after the period, i.e. when it is all done with. Hence, the word is a paradoxical one, i.e. has a meaning and its opposite!

⁴¹⁵ The word: "righter" is a comparative adjective of "right," see *Merriam Webster's Dictionary*! And "أحق" = "righter" as an adjective comparative!

⁴¹⁶ The word "ردهن" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^y by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S4: 86)!

⁴¹⁷ That is for them of "rights!"

by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved *maxim*); and for the men above them^y a rank^w; and Allah(is) Mighty *Hakeemon*⁴²⁰ (infinite *hekma*)⁴²¹ Possessor).

229. The divorce (is) twice^w; so either a retainment^x by a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved *maxim*) or a release by *ebsanan* (rendering benevolence and ultimate beautiful and adorned deed/say); and (The Right) not legitimizes for you^b to take you^z of what *aa'taytomo* (you^f accorded) them^y a thing except that (if) both fear/know⁴²² that not *youqeyma* (both up/sustain) Allah's limits^x; then *en* (albeit) feared/knew you^c that not *youqeyma* Allah's limits^x then no *jonaha*⁴²³ (sin) (is) on them both in what ransomed^w by it^x; ⁴²⁴ *telka*^w (she-that-afar-it^w / those^w) (are) Allah's limits^x; so let-not overstep it^w you^z; and whoever [be] oversteps Allah's limits then those (are) the *dha'lemoona*⁴²⁵ (injustice-doers).

230. Then *en* (albeit) [be] divorced her, then not [she] legitimates for him from after until she weds a husband other than him; afterwards, *en* (if) [be] divorced her, then no *jonaha* (sin) on them both that both revert, *en* (if) if both presumed that will *youqeyma* (both up/sustain) Allah's limits; and *Telka*^w (she-that-afar-it^w / those^w) (are) Allah's limits; [He] manifests it^w for a knowing people.

231. And if you^c divorced the women, then reached they^y their^y *ajala*⁴²⁶ (term-limit) then either let-you^z retain them^y by a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved *maxim*) or let-you^z release them^y by a *ma'aroofen*; and let-not you^z withhold them^y *dherarn* (injuriously endeavoring to aggress you^z; and whoever [be] does *tha'leka* (that-afar-it/that) then *qad* (already and confirmatively) *dhalama*⁴²⁷ ([be] wronged to) his self^w; and let-not *tatakbetho*⁴²⁸ (you^z take and make) Allah's *Aya'te*^w (messages) jestingly; and let-remember you^z Allah's boon^{w429} on you^b and what [He] (had) descended on you^b of The Book^x and the *hekma'tey*^{w430} (wisdom)^w exhorting⁴³¹ you^b [He] by it^x; and *ettaqo* (let reverentially guard not you^z to displease) Allah and let-know you^z that Allah by everything (is) Omniscient.

بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

الطَّلَاقُ مَرَّتَانٍ فإِمْسَاكِ بِمَعْرُوفٍ أَوْ
تَسْرِيحٍ بِإِحْسَنٍ وَلَا تَحِلُّ لَكُمْ
أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا
إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ
فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا
جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ
حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ
ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ
حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ
وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلْيُغْنِ أَجَلُهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
ضُرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ
فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا
ءَايَاتِ اللَّهِ هُزُوًا وَادْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنْ
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ

⁴¹⁸ That is exactly like what is *expected from* them!

⁴¹⁹ That is of duties!

⁴²⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم”

⁴²¹ See the *Lexicon* attached to this Translation for “*hekma*!”

⁴²² Linguistically the word “خاف” in *خافا* carries dual meanings: (1) *fear* and (2) *know*! Both meanings could apply!

⁴²³ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح” = no sin!

⁴²⁴ That is of a *thing*^x in other word whatever a thing, ^x they both agree to it^x as her ransom!

⁴²⁵ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

⁴²⁶ The word “الأجل” means term-limit, see *اللسان*!

⁴²⁷ See the *Lexicon* attached to this Translation for “ظالم” = “injustice-doer” and “أظلم” = “wronger!”

⁴²⁸ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ” as stated in *لسان العرب*; therefore “اتخذ” is *always* taking and assumind some thing of what was taken! Thus, it is *not* just the mere *taking*!

⁴²⁹ See the *Lexicon* attached to this Translation for “نعمة” (“boon”)!

⁴³⁰ See the *Lexicon* attached to this Translation for “*hekma*!”

⁴³¹ The word “يوعظ” rooted in “يوعظ” = “exhort” or “admonished,” and “موعظة” could mean: *exhortation* or *admonition*!

232. And when you^c divorced the women and they^y reached their^y *ajala*⁴³² (*term-limit*) then let-not you^z immure them^y that they^y wed their^y (*new*) husbands; if mutually delighted they^z between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that-afar-it/that*) (*being*) exhorted⁴³³ by it^x whom^p [*he*] [*was*] of you^b believing by Allah and 'The Day The Last, *tha'lekum* (*he-afar-collective-you/that*) (*is*) *azka* (*more cleansing-and-befitting*) for you^b and *att'haro* (*more purging*); and Allah knows while you^f know not.

233. And the begetters-she^{ym}⁴³⁴ breastfeed they^y their^y children two complete *hawl*s (=years by days), for whom-ever [*he/she*] wants to conclude the breastfeeding^w (*term*)^w; and (*it^x is*) on the (*had been*) birthed for⁴³⁵ him their^y *rez'qo*^x (*victuals for sustenance/provision*)^x and their^y clothing by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); not (*to be*) charged a self^w except its^w capacity; let-not *todharra*⁴³⁶ (*mutual harm*): (*of/to*) a she-begetter by her child, and nor (*of/to*) a (*had been*) birthed for him by his child; and on the heir similar (*to*) *tha'leka* (*that-afar-it/that*); then *en* (*if*) both wanted *fessalan* (*weaning/breast-feeding-disengaement*) a'ⁿ⁴³⁷ (*by*) consent of them both and a counsel, then no sin⁴³⁸ (*is*) on them both; and *en* (*if*) wanted you^c to seek nursing yourⁿ children, then no *jonaha* (*sin*) (*is*) on you^b if you^c handover what *aa'taytom*⁴³⁹ (*you^c accorded/given*) by the *ma'aroofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*)^x; and *ettaqo* (*let guard you^r not to displease*) Allah and let-know you^z that Allah by what you^z work (*is*) *Basseeron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَبَّغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٣﴾

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بَوْلِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مَبْنِيٍّ وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٤﴾

⁴³² See footnote 425 above regarding "الأجل"

⁴³³ See footnote 430 above regarding "وَعَظْ!"

⁴³⁴ The word "*wa'ledat*" = "*she-begetters*," "*mothers*," in Arabic has great significance with respect to distinguishing it from "*mothers*" *per se*; as the mother *may or may not be the biological mother who actually gave birth to the offspring*. The idea here is the very person who *actually gave birth to the baby*.

⁴³⁵ This locution: "*the birthed for*" has rather significant meaning of *very important implication*! (1) The offspring does *not necessarily* belong to its birthing mother! It belongs to the *biological father*, who gives it his family name. (2) In Arabic there are *two distinct* words for the word "*father*," with also *distinct implications*! There is the *biological father* called "*wa'led*." Then there is the *brother of the "wa'led"*, and there is the "*wa'led*" of the "*wa'led*" (*grand dad*). All, the "*wa'led*" and the brother of the "*wa'led*" and his father are called "*Abb*." Specifically the *granddad* is called "*Jadd*" Foster father is *not* considered by this formula, as *adoption per se* is *not* allowed in Islam. However, caring for the orphan or the needy child has *enormous and immense* divinely reward, but *not* on the bases of *adoption*, but rather on the basis of a *charitable act*. (3) Additionally, the *offspring* may *not* belong to the *biological father per se*! Biological father's identity may not be readily knowable at time! Or, in certain cases, such as for example: if the mother is a *slave* married to another *slave* and *both belong to a particular Master*, who owns both. The offspring of these two, *husband and wife slaves*, belong to their Master. Thus, the Master is responsible for the *provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing*! Hence, this great *Ayah* does *not* say: "*father*" but the expression stated, in order to be *all-inclusive* and to leave no room for any misunderstanding as to *where* the responsibility of *providing and upbringing* rests!

⁴³⁶ The word "تَضَارُّ" of المضارة, means *mutual harm*, i.e. either the *she-begetter* (mother) *throwing the child to his father by way of causing a problem to the father to find some one else to breastfeed the child*; or the father *taking away the child from his she-begetter in order to deprive her from the pleasure to care and breastfeed her child*, as so stated in this great *Ayah*: "*and nor to a one given birth for because of his offspring*"!

⁴³⁷ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

⁴³⁸ See the *Lexicon* attached to this *Translation* for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the *sin*! So, no "جَنَاحٌ" = no sin!

⁴³⁹ That is you *have already obligated your self to give by Allah's grace*!

234. And who^f *youtawaffona*⁴⁴⁰ (*they who die*) of you^b and they^z leave wives, await they^y by their^y selves four *ash'boren*⁴⁴¹ (*months*)^x and ten (*days*); and if reached-they^y their^y *ajala*⁴⁴² (*term-limit*) then no *jonaba*⁴⁴³ (*sin*) (*is*) on you^b in what did-they^y in their^y selves by the *ma'aroofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*)^x; and Allah by what you^z work (*is*) Proficient.

235. And no *jonaba* (*sin*) (*is*) on you^b in what intimated you^c by it^x of troth^w (*to/of*) the women, or concealed you^c in yourⁿ selves^w; Allah knew that you^b shall *tathkoro* (*you^z: mention/remember*) them^y; [and,] but let-you^z not promise them^y secretly/marriedly, except that you^z say a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); and let-you^z not resolve the marriage tie^w until the book^x reaches its^x *ajala*⁴⁴⁴ (*term-limit*); and let-you^z know that Allah knows what (*is*) in yourⁿ selves^w; so *ehtharo* (*let-take-caution you^z towards*) Him; and let-you^z know that Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Haleemon* (*iterative Forbearer*).

236. No *jonaba* (*sin*) (*is*) on you^b *en(if)* divorced you^c the women, *ma* (*unless/when*)^o not *tamasso*⁴⁴⁵ (*you^z: touch/come-on to/have sexual relation with*) them^y or (*had*) ordained you^z for them^y an ordainment^w and *mattey'ao*⁴⁴⁶ (*let relish you^z the needed necessities for normal living for*) them, ^y on the *mose'ey* (*he who has the wherewithal*) (*up to*) his capacity; and on the *mugtar'ey* (*he who has meager resources*) (*up to*) his capacity; a *mata'an*⁴⁴⁷ (*resource for a transitory worldly delight*) by the *ma'aroofe*^x (*popularly acceptable and not Sharey'ah disapproved maxim*),^x an (*absolute*)-right⁴⁴⁸ on the benefactors.

237. And *en(if)* you^c divorced them^y of before *tamas-so* (*you^z touch/come-on to/have sexual relation with*) them^y and *qad* (*already and affirmatively had*) ordained you^c for them^y an ordainment^w then (*for them^y*) half (*of*) what ordained you^c except that/if they^y pardon⁴⁴⁹ or pardons who^x (*is*) by his hand^w the marriage tie^w⁴⁵⁰; and if you^z pardon (*it is*) nearer for the *taqwa* (*reverential guarding against Allah's displeasure*); and let-not forget you^z the *fadhla* (*generosity-/graciousness-/seemliness*) between you^b; verily, Allah by what you^z work (*is*) *Basseeron* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا
يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا
فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ
فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ
بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ
فِي أَنْفُسِكُمْ عِلْمَ اللَّهِ أَنْكُمْ
سَتَذَكَّرُوهُنَّ وَلَكِنْ لَا تَوَاعِدُوهُنَّ
سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا
تَعْزَمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ
الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ
وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ
مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ
فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسَمِ قَدْرَهُ
وَعَلَى الْمُقْتَرِ قَدْرَهُ مَتْنَعًا بِالْمَعْرُوفِ
حَقًّا عَلَى الْحَسَنِينَ ﴿٢٣٦﴾

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوبَ
أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى
وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

⁴⁴⁰ The word "youtawaffona" means "they who are in the process of dying, but beyond coming back to life again"!

⁴⁴¹ *ash'buren*=أشهر=plural of *paucity*, versus *sho'booron*=شهور= plural of *multiplicity*, implying *limited/small number*!

⁴⁴² The word "الأجل" means term-limit, see اللسان!

⁴⁴³ See footnote 437 above regarding "جناح"!

⁴⁴⁴ The word "الأجل" means term-limit, see اللسان!

⁴⁴⁵ The word "touched" here is *figuratively* speaking, and Allah knows best, for *sexual intercourse*!

⁴⁴⁶ The word "متعوهن" "mattey'obunna" means give them^y their "متعة"="matta'b" or "mata'a"="متاع" meaning the "standard," according to the *local convention*! See the next footnote 501 next regarding "mata'an"!

⁴⁴⁷ The word "متاع"="mata'an" is rooted in the word "مَتَعَ"="matta'a" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

⁴⁴⁸ The Arabic text says: "حقًا," not "حق," i.e. the word "حقًا"= absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي!

⁴⁴⁹ That is they voluntarily forgo their rights!

⁴⁵⁰ That is the husband!

238. Let-keep up⁴⁵¹ you^z on the Prayers^w and the middle⁴⁵² Prayer^w and let-up/sustain⁴⁵³ you^z for Allah *qa'neteena* (they who are devotedly: obeyers/ submitters/ supplicants).
239. Then *en (if)* feared you^c then *rejalan* (ambulatorily) or *rukbanan* (while being riders); and if (feel) secured you^z then let-remember you^z Allah as [He] taught you^z what not you^z could know.
240. And who^r *youtawaffona*⁴⁵⁴ (they who are received before dying) of you^b and they^z leave wives, a will for their wives a *mata'an*⁴⁵⁵ (resource for a transitory worldly delight) until the *hawl* (=full-year by anniversary), other than exit; then if exited they^y then no *jonaha*⁴⁵⁶ (sin) (is) on you^b in what they^y did^w [in] their selves^w of a *ma'aroofen* (popularly acceptable and not *Sharey'ab* disapproved maxim); and Allah (is) Mighty Hakeemon⁴⁵⁷ (infinite *hekma* Possessor).
241. And for the divorcees a *mata'aon*⁴⁵⁸ (resources of a transitory worldly delights) by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ab* disapproved maxim), an (absolute)-right⁴⁵⁹ on the *muttaqeena* (reverential guarders against Allah's displeasure).
242. Like *tha'leka* (that-afar-it/that) Allah manifests for you^b His *Aya'te*^w (messages) *la'alla* (craving currently unavailable deed that, perhaps) you^b celebrate you^z.
243. Have not [you^r] seen to whom^r exited they^z from their homes^w while they (were) thousands *badhara* (in caution of) [the] death; then said for them Allah: let-die you^z; afterwards, [He] quickened them; verily Allah, surely (is) munificence possessor on the mankind; [and,] but most (of) the mankind not thank they^z.
244. And let-you^c mutually fight in Allah's path and let- you^z know that Allah (is) *Sa'meeon*⁴⁶⁰ (Acute-Hearer/ favorable Answerer to prayer), Omniscient.
245. Who^a (is) *tha*⁴⁶¹ (near he-one) who^x (would) loan Allah a loan^x *hasanar*: (ultimately perfect and beautiful); so that [He] doubles it^x for him many-folds^w; and Allah straitens and *yabssotto* ([He] swells/ extends); and to Him (to be) returned you^z.

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا فَإِذَا
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم
مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَّعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا
جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي
أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٢٤٠﴾

وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا
عَلَى الْمَتَّقِينَ ﴿٢٤١﴾

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
وَهُمُ الْآلُوفُ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ
اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو
فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فِيُضْعِفُهُ لَهُ أَمْعَافًا كَثِيرَةً وَاللَّهُ
يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

⁴⁵¹ The word “حافظوا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (Emphasis is added)!

⁴⁵² The word “الصلوة”= The Prayer (also the “soul” the Earth, the sun etc.) all are a feminine nouns in the Arabic language! So the reference to them (in this case The Prayer) is a “she!” Hence middle= “الوسطى.” Emam ar-Razi in his voluminous تفسير (commentary/ explanation of The Qur'an) gives good rationale for any one of the Five Prayers (Fajr through Isha) could be the Prayer of the middle!

⁴⁵³ The word “قوموا” = “up” = “get up or rise” (in the intransitive sense), in the sense of “maintain,” “sustain,” or “uphold”

⁴⁵⁴ For he word “youtawaffona” see footnote 449 above)!

⁴⁵⁵ See footnote 446 above regarding “mata'a”!

⁴⁵⁶ See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح”= no sin!

⁴⁵⁷ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁴⁵⁸ See footnote 446 above regarding mata'om!

⁴⁵⁹ The Arabic text says: “حقًا” not “حق” i.e. the word “حقًا”= absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي

⁴⁶⁰ See an elaboration of the word “Sameeon” here, as if He emphasizes His hearing!

⁴⁶¹ The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate! It is subject to be affixed to other letters which really designate exactly its implication! For example when “هـ” is prefixed to it, it becomes “هذا”= “this”!

246. Have [you^s] not seen to the chiefs of Israel's sons, from after Mosa (Moses), *edh* (*when*) said they^z for a prophet for them: let-mission⁴⁶² [you^s] for us a king, (*so that*) we fight in Allah's path; said [he]: have *asaytom*⁴⁶³ (*fitted for you^b*) that *en* (*if*) (*had been*) written on you^b the fight that not you^z mutually fight; said they^z: and what (*is*) for us that we not mutually fight in Allah's path, while *qad* (*already and affirmatively*) we (*had been*) exited from our homes^w and our sons; so *lamma* (*when/whence*) (*had been*) written on them the fight they^z veered/diverted except a few of them; and Allah (*is*) Omniscient by the *dha'lemeena*⁴⁶⁴ (*injustice-doers*).

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ
بَعْدَ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ أَهْبِثْ لَنَا
مَلِكًا نَقْتُلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ
عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ
أَلَّا تَقْتُلُوا قَالُوا وَمَا لَنَا أَلَّا نَقْتُلَ
فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا
وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا
إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٢٤٦﴾

247. And said for them their prophet: verily Allah *qad* (*already and affirmatively*) missioned⁴⁶⁵ for you^b Ttaluta (Saul as) a king; said they^z: wherefrom (*to*) be for him a proprietorship^x over us, while we (*are*) righter⁴⁶⁶ by the proprietorship^x than him; and not *youa'ta* ([he] *had been accorded/allotted*) an expanse^w of possession; said [he]: verily, Allah *isstafaho*⁴⁶⁷ (*had superlatively and exclusively selected him*) over you^b and [He] augmented him *basttatan*^w (*vastness/hugeness*) in the knowledge and the body; and Allah *youa'tey* (*accords/allots*) His proprietorship^x (*to*) whom [He] wills; and Allah (*is*) *Wa'seon*⁴⁶⁸ (*Surrounder and encompassing all things*), Omniscient.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ
لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ
الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ
عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

248. And said for them their prophet: that/surely *Ayata*^w (*sign/proof*) (*of*) his *mulka* (*sovereignty/reign/kingship*) (*is*) that *ya'teya* (*comes to*) you^b the *Taboot*^x (*Ark*) in it^x a tranquility^w from yourⁿ Lord, and a remnant^w of what left Mosa's (Moses') *aalo* (*family/house/kin/chiefs/followers*) and *aalo* Haroona's (Aaron's), carrying it^x the angels; verily in *tha'leka* (*that-afar-it/that*) surely (*is*) an *Ayatan*^w (= *Ayata*^w) for you^b *en* (*if*) you^c were believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ
أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ
مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ
مُوسَى وَءَالُ هَارُونَ حَمَلُهُ الْمَلَكَةُ
إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٢٤٨﴾

249. Then *lamma* (*when/whence*) *sundered* Ttaluto (Saul) by the soldiers, said [he]: verily, Allah (*is*) essaying you^b by a river^x; so whoever [he] drunk from it^x (*is*) surely not of me; and whoever not *yatt'am'ho* ([he] *tastes/ingests it*) surely he (*is*) of me, except whom^p [he] scooped his hand's^w full-

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ
اللَّهَ مُبْتَلِيكُمْ بَنَهَرٍ فَمَن شَرِبَ مِنْهُ
فَلَيْسَ مِنِّي وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي
إِلَّا مَن غَرَسَ غَرْفَةً بِيَدِهِ فَشَرَبُوا

⁴⁶² The word “بعث” in “ابعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted!

⁴⁶³ The word “عسيتم” = “خليق بكم” = that is “fitted for you?” See اللسان!

⁴⁶⁴ The word “ظالم” in “فاعل الظلم” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice!”

⁴⁶⁵ The word “بعث” carries several meanings, see footnote 471 above!

⁴⁶⁶ The word “righter”: is a comparative adjective of “right,” see Merriam Webster's Dictionary! And “أحق” = “righter” as an adjective comparative!

⁴⁶⁷ See the Lexicon to this Translation for elaboration and some specific examples! The word “اصطفى” means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter “على”! In the case of (a) it could include more than a single element! In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء”! In the case of (b) the subject of “الاصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity!

⁴⁶⁸ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was'een” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

hollow-she^y by his hand^w; so they^z drank from it^x except a few of them; then *lamma* they^z crossed it^x he and who^r they^z believed with him, said they^z: we have no capacity^w today by *Jaloota* (*Goliath*) and his soldiers; said they^z who^r presume that they (*are*) Allah's *mulago* (*meeters*): how-many⁴⁶⁹ of a *fe'a'ten*^w (*band/party/group*)^w overcome-she^y a multitudinous^w *fe'a'tan* (= *fe'a'ten*)^w by Allah's leave; and Allah (*is*) with the *ssa'bereena* (*people of patience*).

مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ
وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ
لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ
الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ
كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ
كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

٢٥٠

250. And *lamma* (*when/whence*) *barzo* (*they*^z had noticeably-appeared) for *Jaloota* (*Goliath*) and his soldiers, said they^z: (O), our Lord *afregb* (*let-descend/pour* [You^r]) over us patience and let-firm [You^r] our feet^w and let-succor us [You^r] over the people, the disbelievers.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا
رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

٢٥١

251. So they^z defeated them by Allah's leave; and killed *Dawoodo* (*David*) *Jaloota* (*Goliath*), and gave him Allah the proprietorship^x and the *bekmata*^{w470} (*wisdom*)^w and [He] taught him of what [He] wills; and *lanla* (*had it not been for*) Allah's thrust (*of*) the mankind, some by some⁴⁷¹ surely the land^{w/-} Earth^w (*would have*) corrupted^w; [and,] but Allah (*is*) munificence possessor over the worlds.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ
وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضُهُمْ لِبَعْضٍ لَّفَسَدَتِ
الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ
عَلَى الْعَالَمِينَ

٢٥٢

252. *Telka*^w (*she-that-afar-it*^w / *those*^w) (*are*) Allah's *Aya'to*^w (*messages*) We recite it^w on you^g by the right; and verily you^g (*are*) surely of the *mursaleena* (*sent-messengers*).

تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ

٢٥٣

253. *Telka*^w (*she-that-afar-it*^w / *those*^w) (*are*) the messengers⁴⁷², We favored/preferred⁴⁷³ some (*of*) them over some; of them whom^p Allah spoke (*to*), and raised [He] some (*of*) them ranks^w; and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son of*) *Mariam* (*Mary*), the evidences-she^y and We supported him by *Ruho-Al-Qudos* (*Arch Angle Gabriel/The Holy Spirit*); and had Allah willed, not mutually fought they^z who^r of after them, from after what came-she^y (*to*) them, the evidences-she^y; [and,] but differed they^z; so of them who^p [*he*] believed and of them who^p [*he*] disbelieved; and if Allah willed not mutually (*would have*) fought they^z; [and,] but Allah does what [He] wants.

وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ مِّنْهُمْ مِّنْ كَلَمِ اللَّهِ وَرَفَعْنَا
بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا عِيسَى ابْنَ
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ
وَلَوْ شَاءَ اللَّهُ مَا أَقْتُلَ الَّذِينَ مِنْ
بَعْدِهِمْ مِّنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ
وَلَٰكِن اخْتَلَفُوا فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ
مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتُلُوا
وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

٢٥٤

254. O, you who^r believed you^z let-expend you^z of what We provided you^b [of] before that *ya'atee* (*approaches/comes*) a day^x neither a selling in it^x and nor a *khollaton*^{w474} (*ultimate*

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا
رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ

⁴⁶⁹ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

⁴⁷⁰ See the *Lexicon* attached to this Translation for “*bekma*!”

⁴⁷¹ The Qur'anic phrase: “some by some,” is an Arabic tongue expression meaning: crowded gathering of people.

⁴⁷² The word “المرسل” = “messengers,” albeit masculine noun, but since it is a “broken plural” so its demonstrative particle is “تلك” = *Telka*^w (*she-that-afar-it*) in the feminine gender!

⁴⁷³ Allah has favored/distinguished some messengers over other messengers, by certain traits, privileges.

⁴⁷⁴ The word “خلة” is “ultimate-faithful-friendship,” i.e. friendship without any “خلل” = defect! English as well as Arabic-English dictionaries almost all do not have an entry for “خلة!” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect! Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of

friendship/faithful friendship)^w and nor an intercession^w; and the disbelievers, they(are) the *dha'lemoona*⁴⁷⁵ (injustice-doers).

فِيهِ وَلَا خَلَّةٌ وَلَا شَفْعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٥﴾

255. Allah, no an *elaha* (a deity) except Him, The Hayyo (Ever-Living), The Qayyoumo⁴⁷⁶ (The Ever-Sustainer); neither overtakes^w Him a *se'naton*^w (*doze*)^w nor a sleep; for Him what (are) in the Heavens^w and what(are) in the Earth^w; who^a (is) *tha*⁴⁷⁷ (near he-one) who^x [he] intercedes *enda*⁴⁷⁸ (to/ by Rule of) Him, except by His leave; [He] knows what (is) between their hands^{w479} and what (is) behind them; and not they^z encompass by a thing of His knowledge except by what [He] willed; expanded⁴⁸⁰ His Chair⁴⁸¹ (to contain) the Heavens^w and the Earth^w; and not *ya'odo* (encumbers) Him keeping-up⁴⁸² them both; and He (is) The *Aa'leyyo* (High beyond description), The Great.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

256. No coercion (is) in the religion; *qad* (already and affirmatively) manifested the *rushdo* (maturity-discernment and strict adherence to what is right) from the *ghayye*⁴⁸³ (misguidance/straying because of fallacious belief resulting in disappointment); so whoever [he] disbelieves in the *Ttaghoot*⁴⁸⁴ (false deity) and [he] believes in Allah so *Qad* (already and affirmatively) *istamsaka*⁴⁸⁵ ([he] assiduously-held-on) by the knot^{w486} the *wothqa*^{w487} (assuredly-intact)^w no hiatus for it^w; and Allah (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾

257. Allah (is) *Wa'leyyo* (Guardian/Ally) (of) whom^r they^z believed;

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ

“sexual relation,” hence making such entry as *useless and invalid* in terms of “خَلَّةٌ” as stated in The Qur’an The Supreme. That is why I chose to express “خَلَّةٌ” as “ultimate-faithful-friendship!”

⁴⁷⁵ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

⁴⁷⁶ The word “القيوم” means *The Ever Multitudinous Sustainer of life and every thing in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most beautiful attributive names*!

⁴⁷⁷ The particle “ذَا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*! It is subject to be affixed to other letters which really designate *exactly* its implication! For example when “هـ” is prefixed to it, it becomes “هَذَا” = “this!”

⁴⁷⁸ See the *Lexicon* attached to this Translation for word usage/implication of “to” versus “by” versus “with.”

⁴⁷⁹ This is an Arabic tongue expression: “before their hands” meaning *ahead of or before them*!

⁴⁸⁰ The word “وسع كرسية” means His Chair has “expanded (to contain) the Heavens and the Earth!”

⁴⁸¹ The word “Kursi” = “Chair” has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

⁴⁸² The word “حفظهما” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

⁴⁸³ The word “الغى” = *ghayye* = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”, that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*! See *اللسان والراغب*!

⁴⁸⁴ The word “Taghoot” has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

⁴⁸⁵ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

⁴⁸⁶ Say Qur’an commentators it’s: “لا إله إلا الله,” “No an *elaha* (a deity) except Allah,” is “most assuring knot!” “The nexus,” or “the link,” or the handle,” means the *Islamic faith*, as embodied in: *الله محمد رسول الله*! The word “knot” is a *feminine* gender in Arabic; hence it is suffixed with -she’ to feminize it: “knot-she!”

⁴⁸⁷ The word “الوثقى” is the *feminine* of “الأوثق”! There is no single word in English for “الوثقى” *per se*! So “the assuredly intact” seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “الوثقى” certainly calls for!

[He] exits them from the darknesses^w to the illumination; and who^r disbelieved they^z their *an'leyao*⁴⁸⁸ (*guardians/allies*) (*are*) the *Ttagbooto* (*false deities*); they^z exit them from the illumination^x to the darknesses^w; those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

الظُّلُمَتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أُولَآئِهِمُ الطُّغُوتُ يُخْرِجُونَهُمْ
مِنَ النُّورِ إِلَى الظُّلُمَةِ أُولَآئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٨﴾

258. Have not [you^s] seen to whom^x mutually [he] argued *Ebraheema* (*Abraham*) in his Lord, that *aa'tabo* (*accorded him*) Allah the proprietorship^x *edb* (*when*) said *Ebraheemo* (*Abraham*): my Lord (*is*) Who [He] quickens and [He] deadens⁴⁸⁹; said [he]: I quicken and [I] deaden; said *Ebraheemo* (*Abraham*): so verily Allah *ya'atee* (*causes to come*) by the sun^w from the *mashrege* (*sunrise's locus*), *fa'a'tee* (*so let come you^s*) by it^w from the *maghrebe* (*sunset's locus*); then (*had been*) addled-/confounded, who^x [he] disbelieved; and Allah not aright-guides the people, the *dha'lemeena*⁴⁹⁰ (*injustice-doers*).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ
أَنِ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّىَ الَّذِى يُحْيِى وَيُمِيتُ قَالَ أَنَا
أَحْيِى وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ
اللَّهَ يَأْتِى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا
مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ وَاللَّهُ لَا
يَهْدِى الْقَوْمَ الظَّالِمِينَ ﴿٢٥٩﴾

259. Or like who^x [he] passed over a village^w while it^w (*was*) *kha'weyaton*⁴⁹¹ (*ruinously-empty and its walls had fallen*)^w over its^w trellises; said [he]: wherefrom⁴⁹² quickens this^w Allah after its^w death; so deadened him Allah (*for*) a hundred^w *aam*⁴⁹³ (*year*); afterwards resurrected⁴⁹⁴ him [He]; said [He]: how-long⁴⁹⁵ waited you^s; said [he]: I waited a day or some (*of*) a day; said [He]: rather waited you^s a hundred^w *aam*⁴⁹⁶; so let-look [you^s] at your^t *tta'aame*^x (*wheat/edible-/food-grains*)^x and your^t drink not *yatasannab*⁴⁹⁷ (*[it^x] putrefies-/rots/moulds*) (*by years' passage*); and let-look [you^s] at your^t donkey; and to make you^s [We] an *Ayatan*^w (*miracle/proof*) for the mankind; and let-look [you^s] at the bones how *nunshezuba*⁴⁹⁸ (*[We] upraise it^w and fit it^w on top of each other*

أَوْ كَالَّذِى مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى
عُرُوشِهَا قَالَ أَنَّى يُحْيِى هَذِهِ اللَّهُ
بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ
بَعَثَهُ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ
مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ
لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ
ءَايَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ
كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا
فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ

⁴⁸⁸ The word "أولياء" could also mean: friends, protectors!

⁴⁸⁹ The word "أمات" in "يُمِيتكم" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

⁴⁹⁰ The word "ظالم" in "فَاعِلُ الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice!"

⁴⁹¹ The word "خاوية" by definition means empty and in ruin! See اللسان and الهادي!

⁴⁹² The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

⁴⁹³ The Arabic text says "عام" but in English there is only one word to mean عام and سنة! In Arabic there is "عام"، "عام"، "حول"، and "سنة" each with a difference! Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to "حول" = anniversary of any special event; and "حجة" = lunar-year! Although generally all are loosely used synonymously or interchangeably! See الفروق اللغوية، لـ أبى هلال العسكري!

⁴⁹⁴ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted!

⁴⁹⁵ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long!"

⁴⁹⁶ See footnote 541 above regarding عام!

⁴⁹⁷ The word "يتسنة" = putrefy/rot/mould due to passage of time (years) with respect to this great Ayah! See اللسان!

⁴⁹⁸ The word "ننشزها" from "انشز" (not "نشز"), and "انشز" mean: fitted the parts on top of each other in a standing construct, in this case into a skeleton.

superimposed in a standing construct); afterwards [We] clothe it^w fleshen; then *lamma* (*when/whence*) manifested for him⁴⁹⁹, said [he]: I know that Allah (*is*) over every thing Omnipotent.

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦٠﴾

260. And *edh* (*when*) said Ebraheemo (*Abraham*): my Lord, let-show me [You^s] how [You^s] quicken the dead; said [He]: have not believed [you^s]; said [he]: *bala*⁵⁰⁰ (*certainly-not*); [and] but to tranquilize my heart; said [He]: then let-take [you^s] four^w of the birds and *ssurbunna*⁵⁰¹ ([you^s] *cut them into pieces and bring them closer*)^w to you^g; afterwards let: make-/emplace [you^s] on each mountain of them⁵⁰² a portion; afterwards let-summon [you^s] them⁵⁰³ *ya'a'tee*⁵⁰⁴ (*approach-/come they^v to*) you^g strivingly⁵⁰⁵; and let-know [you^s] that Allah (*is*) Mighty Hakeemon⁵⁰⁶ (*infinite bekma*⁵⁰⁷ Possessor).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثُبُورٌ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦١﴾

261. A parable^x/example^x (*of*) whom^r they^z expend their possessions in Allah's path (*is*) like a parable^x/example^x (*of*) a grain^w sprouted-she^v seven ears^w in each ear^w (*is*) hundred-[grain]^w; and Allah doubles⁵⁰⁸ for whom^p [He] wills; and Allah (*is*) *Wa'seon*⁵⁰⁹ (*Surrounder and encompassing all things*), Omniscient.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ ۚ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٢﴾

262. Who^r they^z expend their possessions in Allah's path; afterwards neither they^z follow what they^z expended (*with*) *mannan*⁵¹⁰ (*ostantatious reminding of the favor personally rendered*) nor an annoyance^x; for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; so neither (*is*) fear on them, and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَآ أَنفَقُوا مِنَّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٣﴾

⁴⁹⁹ The subjective noun of "manifested to him" is that Allah "over every thing is Omnipotent!"

⁵⁰⁰ The word "*bala*" = "*certainly-not*" is absolutely *not* synonymous with "yes" = "*نعم*," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

⁵⁰¹ The word "*surbunna*," has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

⁵⁰² The word "birds" = "*الطير*" is "*جمع تكسير*" = "*broken plural*" so grammatically the reference to such plural is in the *feminine*! Hence she-them or them-she^v to be referring to a *feminine gender* to indicate that!

⁵⁰³ Ibid!

⁵⁰⁴ Ibid!

⁵⁰⁵ See the *Lexicon* attached to this *Translation* for the word "*sa'ad*" = *إسعى* However, in this *Ayah*, "*سعيًا*" is both an *adverbial construct* in the place of an *infinitive noun*, to impart *greater marvel*! So, *strivingly* probably gives a close *approximation* for the idea, as it denotes *agility and vigor* of the gait!

⁵⁰⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words "*الحكيم*" and "*الحكيم*"

⁵⁰⁷ See the *Lexicon* attached to this *Translation* for "*bekmd*."

⁵⁰⁸ The word "*يضاعف*" means makes some thing its *equal*, i.e. *makes it double*, surely *not manifold*!

⁵⁰⁹ The word "*wa'seon*" is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) that which can *comprehensively* contain other thing! When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eo*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "*surrounding and encompassing everything*!"

⁵¹⁰ The word "*mannan*" or the deflected form "*manne*," comes from the root word '*mann*' = "*من*" has *several meanings*, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the *favorer* of the *graced boon* openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of *chagrin* to such a recipient! This *second* meaning is *very much abhorred*, and is *invalidating of the reward or appreciation* on the part of the recipient towards the favorer; this second meaning is highly *dishonorable and loathsome*; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses*) time with his people in the wilderness.

263. A say *ma'aroon* (popularly acceptable and not *Sharey'ah* disapproved maxim) and a forgiveness^w (are) *kbayron* (choicer-/superior/ worthier) than a charity^w follows it^w an annoyance^x; and Allah (is) Rich Forbearer.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۚ وَاللَّهُ غَنِيٌّ حَلِيمٌ

﴿٢٦٣﴾

264. O you, who^r they^z believed, let-not invalidate you^z yourⁿ alms^w/charities^w by the *manne* (ostentatious reminding of favor personally rendered) and the annoyance^x; like who^x [he] expends his possession for the mankind's ostentation; and [he] believes not by Allah and nor The Day The Last; so his parable/example (is) as a parable/example (of) a *saafwanen* (slick-rock)^x on it^x *torabon* (crushed sand) then betided it^x *wa'belon* (downpour^x/rainstorm^x) and left it^x *ssaldan* (hard slick-/bare), not⁵¹¹ enable they^z on a thing of what earned they^z; and Allah not aright-guides the people, the disbelievers.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتَكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

﴿٢٦٤﴾

265. And a parable^x/example^x (of) whom^r they^z expend their possessions *ebtegba'a* (earnest-quest of) Allah's gratification^w and firming of their selves^w (is) like a parable^x/example^x (of) a garden^w by a height^w, betided it^w a *wa'belon* (downpour^x/rainstorm^x) so churned-out-she^y its^w *okola* (fruits/crops/-morsel/edibles) twain-doubles; then *en* (if) not befell it^w *wa'belon* then dew; and Allah by what you^z work (is) *Ba'sseeron* (keen: Seer/-comprehensive Knower of the facts and their ultimate consequences).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَفَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

﴿٢٦٥﴾

266. Does long an *abado*⁵¹² (a lone/any one) (of) you^b to be for him a garden^w of palm-trees^w and grapes⁵¹³, run^w from under it^w the rivers; for him in it^w of all the *thamara'te*^w (trees/plants crops/fruits)^w; and betided him the agedness and for him (is) a feeble progeny^{w514}; then betided it^w *eassa'ron*^x (tornado)^x in it^x (is) a fire^w; then burnt-she^y; like *tha'leka* (that-afar-it/that) Allah manifests for you^b the *Aya'te*^w (signs/proofs/messages) *la'alla* (craving currently unavailable deed that/ perhaps) you^b rethink you^z.

أَيُّودٌ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

﴿٢٦٦﴾

267. O, you who^r believed you^z: let-expend you^z from goodies^{w515} (of) what (had) earned you^c and of what *akbrajana* (We emerged/produced) for you^b of the land^w/Earth^w; and let-not wend you^z the *kbabotha*⁵¹⁶ (became wicked/bad)^x from it^x

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا

⁵¹¹ That is they *lack the strength to earn good or benefit desirable results* of what they had expended *ostentatiously*!

⁵¹² See the *Lexicon* attached to this *Translation* regarding “أحد”

⁵¹³ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever the mention of the “*grapevine per se* but the reference is made *only to the fruit itself*, i.e. the *grapes*!” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not to refer to “العنب” as “الكرم,”* because surely the “الكرم” *is the Muslim*! And in another narration: verily only that “الكرم” *is the heart of the believer*! See *نزّهة الرياض* شرح رياض الصالحين! لمحي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، المتقين

⁵¹⁴ The word “ذرية” linguistically has *double meaning*: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

⁵¹⁵ The word “طيبات” = “goodies” = “goodies,” = a *feminine gender* means any thing *delectable and legitimate*!

⁵¹⁶ The word “kbabotha” = “خبث” is a *past tense*, i.e. *that which became wicked/bad*, it has *no English equivalent per se*!

you^z expend, while not you^c (are) surely its^x takers, except that *toghmedho* (you^z slightly close yourⁿ eyes) in it^x; and let-know you^z that Allah (is) Rich Hameedon⁵¹⁷ (iteratively praised, multitudinous praiser He Himself).

الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ
بِعَاذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ
وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

268. The Satan promises you^b the indigence and [he] commands you^b by the profanity⁵¹⁸; while Allah promises you^b forgiveness^w from Him and munificence; and Allah (is) *Wa'seon*⁵¹⁹ (Surrounder and encompassing all things), Omniscient.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ
بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

269. You'a'tee ([He] accords) the *hekмата*⁵²⁰ (wisdom)^w (to) whom^p [He] wills; and whomever you'a'ta (to be [he] accorded/given) the *hekмата*^w then *Qad* (already and affirmatively) ooteya ([he] had been accorded/given) *khayran* (desirables/ worthinesses/ goodnesses) multitudinously; and not *yadhbakkaro* (repetitively-reminisce) except the *alba'be's* (hearts-intellects)'s possessors.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذْكُرُ إِلَّا أُولَ الْأَلْبَابِ ﴿٢٦٩﴾

270. And what expended you^c of an expenditure^w or vowed you^b of a vow then verily Allah knows it^x; and not for the *dba'lemeena*⁵²¹ (injustice-doers) of succorers.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ
نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وََمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

271. en(if) you^z disclose/flash the alms^w/charities^w then *ne'emma* (how excellent) (is) indeed⁵²² it^w (is); and, if you^z conceal it^w and *to'atoba* (you^z accord/give it^w to) the indigents⁵²³, then it^x⁵²⁴ (is) *khayron*⁵²⁵ (choicer/superior/betterment/goodness)^x for you^b; and [He] expiates *a'n*⁵²⁶ (off) you^b of yourⁿ misdeeds^w; and Allah by what you^z work (is) Proficient.

إِنْ تَبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ
تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ
لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

272. Not on you^s (is) their aright-guidance⁵²⁷; [and] but Allah aright-guides whom^p [He] wills; and whatever expend you^z of *khayren*^x (lawful: possession/provision/desirable) so surely

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ

⁵¹⁷ The word "Hameed" = "حميد" linguistically means: (1) multitudinously praised and (2) multitudinous praiser!

⁵¹⁸ The Arabic word used is "الفحشاء" = the noun of "فاحشة" see التاج! And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁵¹⁹ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

⁵²⁰ See the Lexicon attached to this Translation for "hekma"!

* See the Lexicon attached to this Translation for The Qur'an's characterizations of "ذو الألباب" = the albab's possessors!

⁵²¹ The word "ظالم" in "ظالمين" = "ظالم" = "the injustice-doer," as "الظالم" = "injustice!"

⁵²² See the Lexicon attached to this Translation regarding, "ما المصدرية," especially when for for emphasis!

⁵²³ See the Lexicon attached to this Translation for "الفاقر" versus "المسكين," i.e. indigent versus poor!

⁵²⁴ The word "هو" refers to the giving^x which is a masculine in Arabic.

⁵²⁵ Some scholars say that surplus-charity is better to conceal it; but the decreed charity it is best to make it overt!

⁵²⁶ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن!"

⁵²⁷ It must be pointed out here that "guidance" has two distinct implications: (1) guidance of conveyance and (2) guidance of assistance. The former just shows all Allah's Singular Way. Obviously, some accept it and others reject it, as all have free choices. The later, guidance of assistance points to the special and personal guidance extended by Allah to those who accept Allah's Way manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities!

(it^s is) for yourⁿ selves^w; and not expend you^z of *kbayren*^x except *ebtegha'a* (earnest-quest of) Allah's [Face]^{x528}; and whatever expend you^z of *kbayren*^x *youwaffa*⁵²⁹ (it shall be fully and augmentedly fulfilled) to you^b while you^f (are) not *todh'lamoona*⁵³⁰ (to be wronged you^r).

خَيْرَ فَلَا تُنْفِقُوا مِمَّا رَزَقْنَاكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٣﴾

273. For⁵³¹ the indigents, who^r (had been) straitened they^z in Allah's path, they^z cannot strike⁵³² in the land^w/Earth^w; reckons them rich the *ja'helo*⁵³³ (he who acts ignorantly or incorrectly) of the abstinence; know them [you^s] by their signa; not they^z ask the mankind importunately; and whatever expend you^z of *kbayren*^x (*lanful*: possession/-provision/desirable)^x so verily Allah by it^x (is) Omniscient.

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ مَحْسَبَهُمُ الْجَاهِلُ أَغْنِيَاءُ مِنْهُ لَا تَعْلَفُ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٤﴾

274. Who^r they^z expend, their possessions, by the night and the day, secretly^x and openly^w then for them (is) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither (is) fear on them and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٥﴾

275. Who^r they^z eat the usury not up/sustain⁵³⁴ they^z except as ups whom^x tramples him the Satan of the *mas'se* (Satanic-madness); *tha'leka* (that-afar-it/that) (is) because verily they said: surely only the selling (is) alike the usury; and (had): legitimized Allah the selling and [He] illegitimated the usury; so whoever came^x (to) him an exhortation^{w535} from his Lord and so [he] desisted, then for him what antedated and his matter (is) to Allah; and whoever [he] reverted then those (are) The Fire's^w companions they (are) in it^w immortals.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

276. Obliterates Allah the usury and *yourbey* ([He] *waxes/grows*) the alms^w/charities^w; and Allah loves not every *kaffaren*⁵³⁶ (ever/stout ingrate), *atheemen* (repetitive sinner).

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾

277. Verily who^r believed they^r and worked they^z the righteous-works^w and *aqamo*⁵³⁷ (they^z stood/sustained the prescribed

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ اللَّهُ لَهُمْ جَنَّاتٍ خَالِدِينَ فِيهَا لَا يَدْخُلُونَهَا أَلْقَامًا وَلَا هُمْ يُسْأَلُونَ عَنْ أَعْمَالِهِمْ وَأُولَئِكَ أَجْرُ اللَّهِ الَّذِي يَعْطَى الْمُحْسِنِينَ ﴿٢٧٨﴾

528 The expression "for Allah's Face" is a lofty *Qur'anic* expression from Arabic tongue expression meaning: *Allah's pleasure and countenance*, i.e. not for expectation of thanks or any recompense from the recipient of the favor put forth or given by a giver!

529 The word "يُوفَى" from "الوفاء،" meaning gathering the last component of any obligation to make or augment it a whole! So "يُوفَى" means to be endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled!

530 The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

531 That is to say, in this context, and Allah knows best, charity expenditure is mostly for the indigents.

532 The word "ضَرْبًا" translated as "strike!" Both words in Arabic and in English the two words have multiple meanings! The Arabic is very obvious in this context, but the English may pose some ambiguity! So, it should be taken in one of its meanings of: "to set out or proceed, especially in a new direction!"

533 The word "جَاهِلٌ" = "jabelo" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the "jahil" is he who acts ignorantly or incorrectly!

534 The word "يُقِيمُونَ" = "up" = "get up or rise" (in the intransitive sense, or in the sense of "maintain," "sustain," or "uphold!")

535 The word "مَوْعِظَةٌ" rooted in "وعظ" = "exhort" or "admonish," could mean: exhortation or admonition!

536 The word "كَفَّارٍ" strongly intensive singular masculine noun meaning: he who is ever/stout ingrate!

537 The word "أَقَامَ" in "أَقَامُوا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: "أَقَامَ؟" linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

obligations of) the Prayer^w and *aa'taw* (accorded/ fulfilled they^c) the *Zakata*^{w538} (prescribed percentage of personal possessions)^w for them (is) their remuneration *enda* (by munificence of/ by Rule of) their Lord; and neither (is) fear on them and nor they sadden.

الصَّلَاةِ وَأَقَامُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

TVV

278. O, you who^r believed you^z *ettaqo* (let you^r reverentially guard not to displease) Allah and let-you^z leave-off what remained of the usury, *en(if)* you^c were believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ
مُؤْمِنِينَ

TVA

279. So *en(if)* you^z did not, then let-you^z cognize/apprise by a war from Allah and His messenger; and *en(if)* repented you^c then for you^b (are) yourⁿ possessions' principals; neither *tadh'lemoona* (you^r wrong) nor *todhlamooona* (are to be wronged you^r).

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ
وِرَسُولِهِ وَإِن تُبْتِغُوا فَلََكُمْ رُءُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا
تُظْلَمُونَ

TVA

280. And *en(albeit)* [he] [was] *usra'ten*^w (financial strait)^w possessor then a postponement^w to *mayara'ten*^w (ease/getting a weal)^w; and, if *tassaddago* (you^r remit as a charity) (*it^x is*) *kbayron* (*choicer/ superior/ worthier*) for you^b *en(if)* you^c were (to) know.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ
مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن
كُنْتُمْ تَعْلَمُونَ

TVA

281. And *ettaqo* (let reverentially self-protect you^r) a day^x (to be) returned you^z in it^x to Allah; afterwards each self^w (*shall be*) fulfilled⁵³⁹ what earned-she^y and they (are) not *yodhlamooona*⁵⁴⁰ (to be wronged they^r).

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ
ثُمَّ تَوْفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ
لَا يُظْلَمُونَ

TVA

282. O you, who^r believed you^z if mutually debited you^c by a debt^x to an *ajalen*⁵⁴¹ (term-limit) *musamma*⁵⁴² (that which is designated and/or named), then let⁵⁴³ write it^x you^z; and let write between/among you^b a writer by [the] justice; and let not *ya'aba*⁵⁴⁴ (categorically-refuses) a writer to write [he] as what taught him Allah; so let write [he] and let dictates who^x (is) on him the *haqqo*⁵⁴⁵ (right/just-due/ debt), and let *yatta'qe* (he reverentially guards not to displease) Allah, his Lord, and let-not diminishes⁵⁴⁶ [he] of it^x a thing; then *en(if)* [was] who^x (is) on him the *haqqo* (is) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'hedo* (let-see witness your^r) two witnesses-/testifiers of yourⁿ men; then *en(if)* not [both]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ
بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ
وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا
عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي
عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
يَبْخَسَ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي
عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا
يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ
بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ
رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ

So, "أقاموا" means they: (1) *Maintained*, in the sense of *continuedness and keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'al*" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you^s were in them, then you^s upped for them (*the second call for*) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

⁵³⁸ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

⁵³⁹ See footnote 581 above regarding "توفى"!

⁵⁴⁰ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

⁵⁴¹ The word "الأجل" means term-limit, see *اللسان*!

⁵⁴² The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*

⁵⁴³ The word "فأكتبوه" is an *imperative command verb*, hence denoted by "let, in parenthesis, as the text does not have "let" per se!" It is in the imperative to express a command to put the debt in writing!

⁵⁴⁴ The Arabic word "أبى" means: [he] *refused definitively*, i.e. *categorically-refused*, there could be no future compliance!

⁵⁴⁵ The "just due" means the payable debt, which is the *right* amount on him.

⁵⁴⁶ The word "بخس" in "تبخسوا" carries two distinct but supportive or almost synonymous meanings: (1) *under-value*, (2) *diminish the value*!

were two men, then a man and two women, of whom^p you^z approve of the witnesses, that *tadhella*⁵⁴⁷ (*forgets*) an *ehda*⁵⁴⁸ (*a lone-she^y / any she-one*) them^y, then reminds an *ehda* them^y the other^w; and let not *ya'aba* the witnesses/-testifiers, if when⁵⁴⁹ (*had been*) summoned they^z; and let-not weary you^z to you^z write it^x small^x or big^x to its^x *aja'le*⁵⁵⁰ (*term-limit*)^x; *tha'lekum* (*he-afar-collective-you^z / that*) (*is*) *aqsatto*⁵⁵¹ (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter⁵⁵² for the testimony^w and closer/lower⁵⁵³ that not suspect you^z; except that be^w [*it^w*] a present^w (*i.e. immediately exchnged*) trade^w you^z administer it^w among you^b then not on you^b a *jonahon*⁵⁵⁴ (*sin*) that not write it^w you^z; and let-cite you^z witnessing when mutually you^c sell; and let-not you dharra (*mutually harm*) (*to/ on*) a writer or a witnesser; and *en* (*albeit*) you^z do, then verily it^x (*is*) a *fosoqon*⁵⁵⁵ (*rebellion vis-à-vis Allah's command*) by you^b; and *ettaqo* (*let reverentially guard you^z not to displease*) Allah; and Allah teaches you^b and Allah by every thing (*is*) Omniscient.

فَرَجُلٌ وَآمْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

تَا

283. And *en* (*if*) you^c were on a travel and not found you^z a writer, then pledges^x/securities^x *mugboodhaton* (*it^w being hand-received*); then, *en* (*if*) trusted some (*of*) you^b some, then let *youaddey*⁵⁵⁶ (*personally deliver or perform his full obligations*) who^x [*he*] (*had been*) entrusted his *amanata*⁵⁵⁷ (*entrusted article/duty/responsibility*)^w and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and let-not conceal you^z the testimony^w; and whoever [*he*] conceals it^w then surely it^x (*is*) sinner his heart^x; and Allah by what you^z work (*is*) Omniscient.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَتَىٰ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ ءَانِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

تَا

284. For Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and *en* (*if*) you^z disclose/flash what (*is*) in yourⁿ selves^w or you^z hide it^x reckons⁵⁵⁸ (*up with*) you^b Allah by it^x; then [*He*] forgives whom^p [*He*] wills and [*He*] torments whom^p [*He*] wills; and Allah over every thing

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرَ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ

⁵⁴⁷ The word “ضل” has several meanings, among them: wasted, misled, forgot (as in this context), inclined, swerved, and strayed! See اللسان!

⁵⁴⁸ See the Lexicon attached to this Translation regarding “أحد”

⁵⁴⁹ See the Lexicon attached to this Translation regarding, “ما المصدرية”, especially when for emphasis!

⁵⁵⁰ The word “الأجل” means term-limit, see اللسان!

⁵⁵¹ The word “aqsatt”= “أقسط” is based on the root word “qasata”= “قسط” meaning: (1) was absolutely just, i.e. by the balance, not a hair of difference! (2) Justice per se, could be rendered by mutual consent between the disputing parties, if one party gives up or in for the sake of agreement. But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise!

⁵⁵² The word “أقوم” has a double meaning of “uprightness/morally correct” and “straightness!” See الطبري and اللسان!

⁵⁵³ That is nearer (closer) to your recollection so as not to suspect!

⁵⁵⁴ See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح”= no sin!

⁵⁵⁵ See the Lexicon attached to this Translation for this important word fasoqon and its grammatical inflections!

⁵⁵⁶ With respect to the word “youaddey,” it is to be noted that it is from “أداء,” meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee’s legal representative! This is in contrast to “وافى”= “وفى” paid the full obligations in any way!

⁵⁵⁷ The word “أمانته” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

⁵⁵⁸ The verbal expression “reckons with” according to the dictionary means: “To come to terms or settle accounts with!” See The American Heritage Dictionary!

(is) Omnipotent.

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between an *abaden*⁵⁵⁹ (*a lone/any-one*) of His messengers; and said they^z: we (*had*) heard and we obeyed; (*we seek Your*^s) your^t forgiveness O, our Lord: and to You^g (*is*) the destiny.

286. Not charges Allah a self^w except its^w capacity; for it^w what earned-she^v and on it^w what *ektasabat*⁵⁶⁰ (*reciprocally earned-she*^v); O, our Lord: let-not *toaa'kethona*⁵⁶¹ ([*You*^s] *retributively-punishes us*) *en(albeit)* we forgot or we erred; O, our Lord, and let-not [*You*^s] load on us *essran*⁵⁶² (*severe/-heavy/ personal/and most burdensome obligation*) as what (*had*) loaded [*You*^s] on whom^r of before us; O, our Lord: and let-not *tohammilna* ([*You*^s] *iteratively burden us*) what not (*we have*) capacity^w for us by it^x; and let-pardon *a'n*⁵⁶³ (*regarding*) us [*You*^s], and let-forgive *a'n* us [*You*^s] and *urhamna*⁵⁶⁴ (*let-[You*^s] *mercy-give us*); You^s (*are*) our Guardian, so let-succor us [*You*^s] over the people, the disbelievers.

كُلُّ شَيْءٍ قَدِيرٌ

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا يُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ

الْمَصِيرُ

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا
تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا
تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

TAT

⁵⁵⁹ See the *Lexicon* attached to this *Translation* regarding “أحد”

⁵⁶⁰ The word “إكتسبوا” rooted in “افتعل، و ليس فاعل أو تفاعل”=“الإفتعال”=“إكتسب” hence “إكتسبوا” = “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer *likes the deed* and the deed *likes the doer*, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال”= “*spurious-reciprocity*!” Also, “إكتسبت” has *more* letters-construct implying *more positive* or *negative* meaning, in *this case* a *negative* one! So this *self* had *intentionally conditioned* its entity to *earn* all it had earned which ultimately would be not *for* it but *on* (i.e. *against*) it!

⁵⁶¹ The word “يؤاخذهم” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “*blames*,” as what some might *presume*! See *اللسان*! In the *Ayah*: “had Allah *retributively-punished* the people by their injustice, [*He*] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*!

⁵⁶² The word “*issran*” or “*issran*” or “*issren*” all mean the same, only grammatically deflected. Thus, “*issran*” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry* and *discharge its full obligations*, with *no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

⁵⁶³ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

⁵⁶⁴ The word “رحمة”=“*mercy*” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the command-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to transliterate it: “*urham* ([*You*] *mercy-gave*) us,” thus introducing the idea of “*mercy-given*” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *You mercy us*,” which *cannot* be said in correct English, as there is *no verb* in English for the word “*mercy*!”